THE

SECOND PART

of the true watch,

CONTAINING THE

perfect rule and summe of

Prayer:

So plainelie set downe, that the weakest Christian, taking but the least paines, may in a very short space, learne to pray of himselfe, with much assurance and comfort: both to get strength to obserue the Lords watch; and to *helpe to turne away, or at least finde comfort in the euils that are to come.*

Luk. 21. 36.

Watch and pray continually, that you may be accounted worthie to escape al these things that shall come to passe, and that yee may stand before the Sonne of Man.

Esay 62. 6. 7.

Yee that are the Lords remembrancers, giue him no rest.

AT LONDON

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BIBLIOTHECA · BODLEIANA

TO THE RIGHT HONORABLE MY ſingular good Ladie, L. ELIZABETH *Counteſſe of Huntingdon.*

OVR Sauiour hath not without good cauſe, (*Right Honorable*) ſo oft called on vs to watch and pray, ioyning theſe two together; and warning his Diſciples in their greateſt dangers to watch and pray, that they might not fall into temptation; and alſo charging vs al to watch and pray continually, that wee may bee accounted worthy to eſcape all the euils that ſhal come to paſſe, and to ſtand before the Sonne of man: becauſe wee can neither watch vnleſſe we pray, to obtaine ſtrength from the Lord by it; nor pray with any comfort or power

Mark. 13. 33. *and* 14. 38.

Luk. 21. 36.

vnleſſe we watch; nor euer get aſſurance to eſcape the euils that ſhall come on the world, much leſſe the temptations of Satan, and damnation of hell, and appeare with boldnes before our Sauiour, vnleſſe we both watch and pray. In regard whereof, firſt my dutie to the Maieſtie of God, who prepared the watch againſt ſo needfull a time; and after ſo graciouſly cauſed my poore deſire therein to be accepted in his church, hath encouraged me to endeuour to adioine vnto the watch, this ſhort directiō for praier, as a ſecōd part & vnſeparable cōpaniō, for the further good of his ſeruāts, of whō ſundry haue deſired it at my hands. And ſecōdly, your Ladiſhips moſt fauourable acceptance of it, being dedicated vnto my Honorable Lord, perſwading mee of your Honors vnfained deſire both

to

to obſerue the ſame, and walke in al the waies of the Lord, haue imboldened mee to preſume to offer this vnto your Honorable Ladiſhip: both to teſtifie my dutifull & thankfull affection to your Honor alſo: and withall my feruent deſire that you may both walke hand in hand all your daies, in the ſelfeſame narrow way of eternall life; as being of the ſame heart and holy accord, inabled thereunto by the ſpirit of the Lord, obtained by continuall and inſtant prayer. That ſo ye may ſhine as glorious lights together in the earth, and after in the heauens aboue the brightnes of the Sunne for euermore.

This ſhall bee in the meane time your key into the palace of the Almightie, and to the preſenee chamber of his glorious Maieſtie: whereby you may be admitted at al times

Mat. 7. 7. 8. *and* 21. 22. *Pſal.* 145. 18. *Iames* 4. 8.

Esay 65.24

to most familiar conference; receiue immediate answers from his Highnes: obtaine the riches and pleasures of his house, with the most pretious iewels of his treasurie, to adorne you farre more gloriouslie then al the pearle & pretious stones of all the Princes of the earth: all which shall vtterly vanish as the dimmest star, when the brightnesse of your glory shall appeare. You shall as Israel preuaile with your God; haue his Angels and all the hoasts of heauen at your desire; all being at a perpetuall league with you: vanquish the diuels and put them to flight: ouerthrow the plots of the wicked est, and bee accepted for the Church: subdue in your selfe each corruption: bring euery thought into an holy obedience: finde the Comforter at hand in all your trials; the sweete voice of the

Gen. 32.28. and 1.2. Hebr. 1.14.

Ephes. 6.18. Iames 4.7. Iob 22.27. 28.29.

Spirit,

Spirit, making you with cõfidence to call him *Abba*, oh Father; and giuing you most strong assurance of a kingdome, and the life of the Angels in the very terrours of death. And in a word, you shall thus most happilie redeeme the daies of your vanitie, and treasure vp in heauen abundantly against the time of the perfect accomplishment of your eternall triumph and felicitie. Rom. 8. 15. 16.

Wherunto according to my perpetuall bounden dutie I shall alwaies striue during my life; both by my incessant prayer, and all other holy meanes, which the Lord shall in mercie vouchsafe vnto mee his poore and vnworthie seruant. And in this studie towards your eternall glory and happines I rest my selfe; nothing doubting of your like honorable acceptation of this my poore endeuour, howsoeuer

penned in a most plaine and familiar stile; not to delight the curious with an houres reading, (which I leaue to others) but to helpe the honest heart that is desirous to learne of our Sauiour how to pray, and continue therin in this life without fainting, to reioyce and sing with the Angels for euer after; when all others shall weepe and mourne, and neuer find any comfort or release.

Luke 18.1. Esay 65. 13.14.

Your Honors in the Lord euer to be commanded.

IOHN BRINSLEY.

THE PREFACE TO THE CHRISTIAN Reader, containing a large and *plaine direction to all the ſimpler ſort,* how to vſe this aright; and an earneſt exhortation to all ſorts to giue themſelues inſtantly to watching and prayer.

IT hath bin wiſhed (Chriſtian and louing Reader) that as I haue gone briefly thorow the Commandements and Articles of the faith, to ſet downe the true watch; ſo I would take ſome paines in like manner to go thorow the Lords Prayer, to ſet downe the rule and ſumme of prayer, for the further perfecting and our better performing

performing the same watch. Whereupon notwithstanding my great inabilitie, in respect of many of my brethren, yet considering the Lords former mercie, who shewes his power in weakenes; and that by this motion of diuers, he seemes to require my poore labour in this also, I haue attempted likewise to make triall herein: the better to inable the simpler sort, and to stir vp all sorts to this holy dutie of prayer; that wee may obtaine strength from the Lord to keepe his watch more faithfully, with innumerable other benefits procured by the same. And the rather waying well into what dangerous times we are fallen; wherein the greatest part (as it is much to be feared) in such a declining to Atheisme, and generally to extreame coldnes or luke-warmenes, do seldome or neuer pray priuately; vnlesse perhaps they vse the Lords Prayer without vnderstanding. And of those who vse to pray, some although they

pray

pray much, yet they do it verie superstitiously, to the prouoking of the Lord, and hurt of their owne soules, in steed of receiuing any true comfort therein; as all our popish sort doe. Others haue a desire to pray, but want abilitie or leasure; as all our young and weak Christians. A third sort droope in their troubles, temptations and feares, & are at their wits end, as Iacobs sons, not knowing what way to take, and so continue fretting & vexing themselues, or attempt vnlawfull meanes for their relieue and comfort. A fourth are afraid to vse the Lords Praier as a prayer, because they cannot comprehend the power and meaning of it in so short a forme. A fifth haue gone forth with our Sauiour into the garden, promising and beginning to watch & pray, which yet through our long peace, ease and prosperitie, are fallen a sleepe. Another sort liue in monstrous sinnes, as in oppression and vnmercifull dealing, deceit,

ceit, secret vncleannesse and the like, without repentance; and yet imagine that they do pray, that their prayers are accepted, and that they shall be heard in the day when they crie, deceiuing their owne soules. A last sort, and those one only and scarse to be found abide therein with our Sauiour, in watching, cries and teares, wrastling and weeping as Iacob for the deadly malice & bloodie threats of Esau; and holding vp their hands with Moses against Amaleck, and also to pacifie the Lords wrath, that it may not be powred out vpon his people, for all our grieuous prouocations. To witnes my loue therefore yet further to all these, and all other the Lords people, I haue thought it my dutie, to offer this weake labour also vnto the Church of God, commending the successe vnto him who is only wise, and worketh by what instruments it pleaseth him, and aboue all that we are able to conceiue: yet not

before

before I had first communicated it vnto some, much reuerenced of all, for their learning and pietie. Now I onely craue pardon to speake freely, to each of these sorts particularly.

And first to you that pray not at all, looke but vpon the necessitie of prayer, and consider well in what state you stand vntill you both can and vse to pray; that you are in state of damnation, hauing all things accursed vnto you, and working your perdition; and that you but onely tarrie for the execution of Gods vengeance; and then if God open your eyes to see your selues and your danger, I shall not needde to call vpon you: for, I know you will giue no rest vnto your eyes, vntill yee both can and do practise this dutie: nor that you will euer let day passe hereafter, but reserue some part of it frō your pleasures and profits, to bestow on the Lord in praier, at least a morning and an euening sacrifice.

I Harken you that pray not at all.

For

2 You that pray in an vnknowne tongue.

For you that pray in an vnknowne tongue, or without vnderſtanding, bee aduiſed to ſpend no more labor in vain, deceiuing your owne ſoules: but learne of your Lord and Sauiour to pray according to that heauenly paterne, wherein all true wiſedome and comfort are to bee ſoũd, and which hee hath preſcribed vnto you to vſe, if you be any of his diſciples; warranting you, that if you ſo aske you ſhall haue; and then ſhall you finde him to anſwere to your hearts deſire, and carry you into all his ſauing truth.

3 You that deſire to pray.

And you that haue a deſire to pray, but know not how to performe this dutie aright; I haue chiefely intended your good, both to direct you for the things which are principally to be begged of vs, cõtained in the Lords praier; the ſumme whereof I haue indeuoured to ſet downe plainely in theſe ſhort formes, applying them to the times; and alſo to helpe you

for

for the maner of vttering your requeſts; ayming at this ſpecially, that by daily practiſe and meditation herein, you may better attaine to the true vnderſtãding of the Lords prayer, and euer haue it in freſh memorie: which being the true perfection and paterne of all holy prayer, doth in the infinite wiſedome of God comprehend whatſoeuer wee can aske. That ſo you hauing firſt gathered by wiſe obſeruation in the watch, a true catalogue of your owne ſpeciall ſinnes and wants, together with the maine ſins and wants of the Church and Land, may be able of your ſelues both for matter and words, to make a moſt holy confeſſion of ſinnes, and powre forth your ſupplications according to your neceſſities, with comfort and aſſurance. I haue ſet them downe in two formes, both containing the ſame matter, as they are one ſet againſt the other: the one more ſhortly, becauſe of our wearineſſe in the beſt

things, and chiefely in this dutie of prai-er, (though of all other most necessarie) the other somewhat more largely, for the fuller vnderstanding of it; & the heads of both in the margent, for the better remembring thereof, or concerning the like. Not intending to tie any necessarily euer to vse one of these, (though it were much better to vse them or the like, then not to pray at all, or to pray vnprofitablie) nor to vse the whole euer at large; although all the things therin comprized, are to be begged daily for our selues, or our brethre; but to vse those most which chiefely concerne our speciall necessities, and the necessities of the Church & our Land; all which may be referred to one of these sixe petitions; As when we would pray for the glorie of God, or to kindle the zeale of it in our hearts, or that hee would shew his glorie in the preseruation of our King and Realms, to vse the first. For the Church of God and perfect vni-

tie

tie therein, and against the proude enemies thereof; or to get more assurance that we are true members of it, to vse the second petition. The third for cheerefulnes in doing Gods will or submission to the same. The fourth for dependance on God, for the things of this life, and against all worldly cares. The fifth for forgiuenes of sins. The last against dangers or feare of temptation, or any euill whatsoeuer. I haue laboured to set downe the heads so plainly in the margent, distinguishing them by figures, that euerie one that is desirous to learne, hauing but the seuerall parts of the Lords prayer in his mind may meditate of them happily at his worke, or as God giues any leasure; first marking how many things are chiefely to bee learned in the Preface; then in each petition; so in the conclusion: and withall labouring to feele the need that hee hath of them, our miserie without them, and our happinesse in in-

ioying them; stirring vp his heart to a vehement desire of them: and then at time of prayer, to trie how hee can pray of himselfe according to the same order, vsing in the meane time, the helpe of one of the prayers set downe, to get fit words; and withall a daily meditation of his particular sinnes, (chiefely those following his nature and course of life, with his principall wants, dangers, chastisements and mercies receiued;) which will be the speediest teacher to the simplest to pray with true feeling and power. If you would yet wish further direction for the generall confession of sinne, you may vse the first and second helpes in the watch of the miseries and heinousnes of sin, Edit. 2. p. 5. l. 9. If for an increase in holines, the third helpe of the blessings following a holy conuersation, pag. 11. If for true comfort and thankesgiuing, you may vse the helpe of the rules for direction and comfort in our examination,

pag. 13. *All which with the graces we haue obtained in the Law, and promises wee are assured of in the Gospell, must needes cause the simplest to send forth most sweete prayers and thanksgiuings vnto the Lord. And so much for you that are desirous to pray.*

Now to you that droope and faint vnder your seuerall troubles and temptations, not knowing what to doe, the Lord hath here shewed you plainly what you should doe. Learne of Eliphas *in* Iob: Acquaint your selues *with your God, search your sins by the true triall*; Make peace with him; then you may lift vp your face to God, *make your prayer vnto him, and he will heare you*: And his light shall shine vpon your waies. When others are cast downe you shall be lift vp, and God will saue the humble person. *Therefore continue in prayer, wrastling with him, let him not go before he haue bles-*

4 You that faint in your troubles.

Iob 22. 21.

26.

28.

29.

sed you, hee will certainly doe it: Proue and see. Onely, waite vpon the Lord in the way of righteousnes vntill hee send you comfort; vsing all holy and warrantable meanes to helpe herein, to serue his diuine and fatherly prouidence; but bee afraid of so much as euer thinking of any indirect course (as to do but the least euil to obtaine neuer so great a good) and much more of rebelling against the Lord or his anointed, and that authoritie which he hath set ouer you; lest aboue all other your miseries, you bring vpon you Rom. 13. 2. *the terrors of an accusing conscience, and procure vnto your selues most certaine woe and endlesse damnation. And thus much also for you that faint in your trials. If you desire further aduice, looke the watch,* pag. 127.

5 You that are afraid to vse the Lords praier.

You that are afraid to pray, vsing the Lords praier as a praier, because you cannot comprehend the meaning of it in so few words: and for that the multitude

abuse

abuſe it; accept my earneſt endeuour to knit our hearts in one, both by aſſiſting you, that you may haue the ſumme of the chiefe heads euer in freſh memorie, as before your faces; and that thoſe who abuſe it without vnderſtanding may learne a more holy vſe thereof. If yet you ſay, that you cannot ſo comprehend the full meaning of it, and all things contained in it, the like you may ſay (as I take it) of euery ſeuerall petition thereof, and ſo we ſhould vſe none of them in our prayers at all.

For you beloued that ſometimes were feruent in prayer, but now are cold and heauie, or altogether fallen aſleepe; I ſay not vnto you awake; Behold frō whence you are fallen, and the danger wherein your ſelues and the Church of God ſtand continually; ſeeing our experience teacheth vs, that there is but a haire bredth betweene vs and death; eſpecially if euer the Lord ſhould leaue his anointed,

6 You that are fallen aſleepe.

our Iosiah, the breath of our nostrils, for one minute, into the enemies hand. But only put you in mind of the speech of our Sauiour to his drowsie Disciples; Sleepe henceforth & take your rest. I beseech the Lord that I may neuer see that day. But what meane all our prodigious signes? and aboue all the worst, that almost all are * fallen asleepe in the midst of such inueterate and deadly malice, with all sorts of grieuous sins, increased to the vttermost, to prouoke the Lord: after so many bloodie practises, and terrible forewarnings giuen so oft, and gratiously to preuent the fierce wrath of the Lord; with such sudden and insolent ouerflowings; some of them in the middest and highest part of the Land, where the people were altogether secure, as not hauing the least thought of any danger by water; which together with the former, (principally of the raging seas) all must needs acknowledge to bee

* I desire to awake you by oft beating vpon this point.

the

the finger of God. If our ſinnes had been ſo increaſed in the daies of popiſh blindnes, they had been nothing in reſpect; but now in ſuch a glorious light, wherin all of vs haue been conuicted ſo many waies; and ſubſcribed in our hearts to the truth of God; and alſo doe generally ſtill iuſtifie the good waies of God; and yet for moſt part ſet our ſelues to trample all vnder our feete, hating or ſcorning all that ſo walke, how gratious, dutifull and blameleſſe ſoeuer they bee; this muſt needs make our ſins vnmeaſurablie ſinfull, and aboue the ſins of all other people.

And you that imagine you pray, and are accepted of the Lord, and yet liue in your vnmercifull oppreſſion, or any other ſuch haynous ſin; may it not well be demaunded of you, as the Lord doth of the people before the Captiuitie: Will you ſweare, lie, diſſemble, oppreſſe, build your houſes with blood, commit adulterie, Ier. 7. 9. 10.

drinke the blood of soules and all other euil, and yet crie, the temple of the Lord, we are the seruants of the Lord, and call vpon his name? Will the Lord take a wicked man by the hand? Can the hypocrite call on God in the day of his aduersitie? No, no, you deceiue your own soules; vntill you haue made peace with God by vnfained repentance, and by Zacheus *restitution peace with men. Nay although you comit not halfe these sins, but liue in any one of them, or any other like, hath not the Lord saide you shall surely die for it? What good then can your prayers doe, when the Lord turnes away his eare (as frō that which is abominable,) and will laugh at your destruction; because you would not first harken vnto him to turne from your euill waies, while he stretched forth his hands vnto you?*

Ezec. 18.11

Prou. 28.9. Prou. 1.24. 25.26.

7 You that still continue with our Sauiour.

Therefore vnto you (my deere brethren of all sorts and degrees) who haue

continued with our Saviour hitherto, in watching, prayers and teares, and yet at length begin with Moſes *to faint, with long holding vp your hands, or are in danger thereof; I vnfainedly deſire of the Lord, that I may bee as* Aaron *or* Hur, *to helpe to confirme your weake hands and wearie knees. Let not your hearts faint. The Lord our God is with vs while we are with him. Let vs continue wraſtling and weeping, and become ſo much more inſtant and importunate as the ſins & dangers increaſe; vrging him ever with his owne glorie, the pride of his enemies, and their blaſphemies, if ever they ſhould prevaile: together with his gratious promiſes, lone and former mercies, both to all his owne people in all ages, and eſpecially towards our ſelves, declared hitherto in all our peace, proſperitie, miraculous deliverances, with continuance of the Goſpell beyond all expectation. Oh that all in the Land fearing the*

Deut. 20. 1. 2. 3. 2. Chr. 25. 2.

Three things wished at the hands of all fearing God.

I Each to know and amend our speciall faults.

the Lord, and the tokens of his displeasure, had hearts to performe but these three duties to his heauenlie Maiestie.

First that euerie one of vs would but learne to know our owne speciall faults and wants by carefull meditation in the law, together with the sins and wants of the Church and Land, and so to consider each night how we preuaile in reforming our selues; and then frame our praiers and thankesgining accordingly: for each of our particular and principall sins, are as Satan that stood at Iehoiuahs *right hand, that our praiers cannot go vp vnto the Lord. And of all others, that euery one whose conscience doe accuse them of cruelitie towards their brethren, would take away that crying sin of oppression, crying louder for vengeance then al the sins of the earth besides, which brought the flood of waters, when the earth was filled with cruelitie; and brought*

brought in the fierce Babylonian, to oppresse and spoile the great men in Iudea, and to make those goodlie houses desolate, which had formerly been built by the oppressions and spoiling of the poore: which makes the poore to sigh being wearie of their lines, whose sighes the Lord must needes heare and auenge, when man regardeth them not: which will so shut vp the bowels of the Lords mercie and compassion, that hee will shew vs no more mercie, but reiect all our praiers, because we would haue no mercie of the poore; no, though Noah, Iob *and* Daniel *were amongst vs; that they should but saue their owne soules; and so must needs bring a fearefull desolation vpon our sinfull nation, vnlesse it be speedilie redressed: besides the blasphemies of the Idolatrous enemies of the Church of God, and their braggs of their workes of mercie and pitie; thereby mouing the people to a discontentednes, & to dislike of*

Esay 5.8.9.

Psal. 12.5. *Exod.* 22. 22.23. *Deut.* 5.7.8. 9.10.11.

Ezek. 14.14.

of the religion of the Lord, as being the breeder and nourisher of all such cruel and vnmercifull dealing; though euen in this same bloodie sin, they be as deepe as any other.

2 To learne of our Sauiour to pray. My hope of the simplest. Learne but the chiefe heads of the margents and trie, making them your morning meditation.

Secondly, that all would learne of our Sauiour to pray as he hath commanded. I haue this confident hope, that the weakest Christian amongst vs hauing a good heart, although he haue neuer been able to vtter his requests to God for himselfe or Gods Church, would in few weekes (but following this poore direction) learne to pray in feeling with much comfort: & those who want good hearts, would by this practise obtaine them.

3 To pray according to the two first petitions chiefelie.

Thirdly, that wee would all ioyne to pray according to the two first petitions, for the Church of God, our Prince and Realmes, with true vnitie therein, and against all the enemies of them; for then vndoubtedly we should neither neede to feare the practises of the Popes Semina-

ries

ries nor dinels, nor yet all the enemies of the world; but only ſtand ſtill with Moſes, *and ſee what the Lord would ſtill do for vs. Happie ſhall they be, whom the Lord ſingles out vnto this worke, to be if it were but as one of* Gedeons *three hundred, for the perpetuall preſeruation of the Church of God and their countrey. But for the reſt, although they ſcape the Beare, yet a Lion ſhall teare them in peeces; for being deliuered with Gods ſeruants from the temporal iudgement, the eternall wrath of God doth certainly remaine for them. Wherefore giue me leaue to ſpeake a little further vnto your ſoules in this important buſineſſe, if I may awake but ſome of you.*

The fruit hereof.

A further preſſing the exhortation to prayer.

You that ſpend your liues in pleaſures, will you not be perſwaded to ſpend ſome houres in this heauenly work, to talke with God for the ſauing your owne ſoules and the people of the Lord? Oh that you knew the vnſpeakable ſweeteneſſe that beerein

I

To them that liue in pleaſures.

you

you should find; whereas in your vaine pleasures what can you looke for, but intolerable bitternes in the end? will not all these increase the wrath against vs? whereas the changing them into prayers, with fasting and teares, would be as the sacrifice of Noah, *wherein the Lord would certainly smell a sauor of rest; and as the repentance of Niniuie, that hee that had compassion on the poore ignorant heathen, would much more cause his face to shine still more bright, vpon vs, whom he hath vouchsafed so long the profession of his name. Know it for certaine, as the Lord hath giuen any of you mo of his outward blessings, & with them more time & meanes to serue him, so hee lookes for so much more time at your hands to be spent in instant prayer, then of any other of the earth, and so must your account be. Do not the popish sort that liue in your bosoms obserue, besides your extreame irreligiousnes, how*

you

you neuer vſe to pray priuately, or with any deuotion? and are they not hereby hardened to like far better of their owne blind ſuperſtition, wherein they ſpend ſo much time in praier? How will you anſwere your God for the blood of ſo many ſoules as hereby periſh? If you could bee perſwaded (which you will one day feele, either in this life, or when it is vtterlie too late) that theſe & all other your ſins, wherein now is your felicitie, will bee as ſo many ſwords to peirce your poore ſoules, and ſo many diuels to torment you eternally; and your repentance & death altogether vncertaine: you durſt not let one minute paſſe, but would fall into bitter mourning for all your ſinnes, and for your time ſo ill ſpent, and bee warned by our Sauiour to begin to watch and pray, that you might eſcape all theſe miſeries, that will certainly come vpon you.

You alſo that haue filled your houſes with the ſpoiles of the poore, & the earth

with their cries, the crie of your sinnes is gone vp into the heauens, that the Lord threatneth to be auenged forthwith. Let the counsell of Daniel to Nabuchadnezar be acceptable vnto you, if you will escape the decree that is comming forth against you. Breake off your sins by righteousnes, and your iniquities by mercie towards the poore. Repent and make restitution while you may. Cease to do euil, learne to doe well, seeke iudgement, releeue the oppressed, iudge the fatherlesse and defend the widow, as the Lord bids you by his Prophet. Then you may pray, and your praiers shall be heard: though your sins were as crimson (that is, most bloodie sins) yet they shall be made white as snow. If yee consent and obey, yee shall eate the good things of the Land: but if yee refuse and be rebellious, ye shall be deuoured with the sword; for the mouth of the Lord hath spoken it. Your oppressiõs which haue pressed downe the poore vn-

Dan. 4. 24.

Esay 1. 16. 17. 18. 19. 20.

to the ground, will one day cruſh you into the bottome of hell, and will be a loade heauier then the whole earth vpon you: that you would giue all the world, if you had it, to be disburdened of them; and at your death the iudgement threatned vnto Iehoiakim *ſhall ſurely light vpon you, that none ſhall lament or mourne for you, to ſay, ah Lord, ah his glorie; but all ſhall reioyce that the earth is eaſed of you; and your remembrance ſhall remaine moſt vile and loathſome to all poſteritie, as the memorie of other oppreſſors doth before.* *Ierem. 22. 18. 19.*

And for you that would neuer ſpare ſo much as one houre from your worldly buſineſſes to priuate praier, when God opens your eyes to diſcerne the true profit hereof, aboue the other, & that hitherto you haue been meerely of the world, and vtterly without God; howſoeuer you look to your worldly buſineſſe, you will looke to this buſineſſe of the Lord, and ſet your 3 To the worldling.

4 To all that cānot pray of themselues, nor regard to learne.

selues times of praier, which the gaining of the world cannot make you to forget.

And in a word, so many of you as can talke with men of any earthly matter, and make any request for this present life, for whatsoeuer you need; and yet could neuer vtter so much as one speech, vp not in secret to your Father in heauē, nor make any one supplication for any heauenly thing with feeling; how can you thinke that euer you were touched with Zeale of Gods glorie or his kingdome? or how can you imagine that you can be the children of the heauenlie Father, or haue any interest in the Lord and his kingdome; or be any thing but meere worldlings, sauoring onely the world, and it alone your portion, hauing a world of miseries and torment remaining for you for euer? Learne therefore to praie aboue all; you will finde this a treasure ten thousand times better then all the wealth & pleasures of the world.

For

For what you would haue, this will vndoubtedlie procure you, as far as ſhall be good; and whereas all the honors, pleaſures, riches and friends in the world, can neuer giue you any true contentmẽt, nor adde one minute vnto your life; this only will fill your hearts in heauenly contentation, with abundant ioy and gladneſſe, and make you liue and raigne with Chriſt for euer in the heauens.

Now ſo many as acknowledge that thus indeede you ought both to watch and pray, and yet but only giue theſe the reading, without care to learne the practiſe of them, or happily hauing ſome good motions or purpoſes, to put them forthwith in practiſe, or it may be, haue begun well, yet through your pleaſures or worldly buſineſſe, or at leaſt a carnall ſloth and ſecuritie leaue them off, and returne to your old courſes, bee warned from the Lord; for this will certainly be one further witneſſe and conuiction a-

4 To all that acknowledge the truth and neceſſitie hereof.

gainst you, then euer formerly you receiued, and much better it had bin for you, that you had neuer seene this way of life, thus plainly and easily set before you, and how you may either helpe to preserue the whole, or at least escape your selues from the euils to come; then after you haue knowne it, and subscribed in your hearts to the truth and necessitie of it, and happilie put your hands to the plow, to looke backe againe. Remember Lots *wife; if you be out of Sodome hie for your liues, vntill you be safe in Zoar, and being safe your selues, learne to be as importunate with the Angell of the Couenant, when you but thinke of the sins of the Land, as faithfull* Abraham *was: comforting and incouraging your selues in this, that you are not alone but many with you, and the Lord hath yet his ten righteous left, in all quarters some, that mourne and crie for all the abominations. If in this attempt I haue failed of that I desire,*

ſire, I humblie crave pardon; and alſo that my good will may be accepted, in this endevour intended chiefely to helpe the ſimple. Vouchſafe me your better direction, and I ſhall willinglie follow it. My deſire is to labour herein alſo to bring this together with the watch to more perfection, if I ſhall find it accepted, and that it may bring the leaſt good to Gods Church; in which I deſire not to liue one day longer, then I may bee ſome way profitable. I haue ſo oft made reference to the watch as to a maine ground of prayer, and for that this is as a ſecond part, and an vnſeparable companion thereof, (as the Apoſtle makes them Epheſ.6.) and alſo that I neede not trouble you with oft repetition of the ſame things.

Epheſ.6. 13. 14.18.

5 To them that are not perſwaded of ſuch preſent neceſſitie of praier, but thinke me ouer fearefull.

Cocerning the preſent neceſſitie hereof, (that I may neither ſeeme ouer bold, nor yet to fearful of ſome grieuous iudgment without cauſe) I deſire of all ſorts

that you would examine it betweene the Lord and your owne consciences (to whom I appeale, and which I know will witnesse with me, when I shall stand before the great tribunall) your consciences I say, not asleep in this deepe security, but either throughly awaked by the law, or as they were vpon the instant of the discouerie of the gunpowder plot; or at any time before any of our great deliuerances, fullie accomplished in the midst of our extreame dangers. Remember but whether your hearts weare not then as my heart is now; that if God had done with vs as he then threatned, he had not been most righteous, and wee iustlie deserued it. Did not all hearts tremble in the acknowledgement of the truth of his Maiesties sacred speech in the Parliament house at that time? And who would not haue confessed in any of these dangers, that it had not been full time for each to haue betaken himselfe to this armour;

armour; to haue run to God by instant ſupplication, and ſtood vp in the breach; and for euery one to haue learned to watch and pray? And muſt not our caſe ſince be far more deſperate, wee hauing receiued thus our third moſt terrible admonition, together with ſo many mercies ſtill heaped vpon vs? Let vs but thinke what wee haue done ſince that time, to ſecure vs from the finall execution of his vengeance: haue we not moſt fearefully increaſed the tranſgreſſion, going ſtill many degrees backwards, running from the Lord, and ſuncken deeper in our rebellion, inſteed of turning to him according to our oft promiſes, and his infinite mercy? Beſides our impudencie in ſinning; and our eating vp one another in euery corner and degree, making all things to the vttermoſt farthing, and all commonly to maintaine pride and all exceſſe; countenancing the lewdeſt in euery place, diſgracing and treading

ding vpon the vpright, that he that abstaines from euil maketh himself a prey: Let but the shamelesnes of that one sin of quaffing, condēned by the heathē, in Assuerus *Court in their greatest pomp and excesse that euer we reade of, and registred in Gods book for that cause, be witnes: although we cānot imagin that euer it was practised in halfe so odious a maner, as it is ordinarilie with vs euerie where, in scorning the Lord to his face, and sacrificing to Satan. Our cloakes of Ciuility wil proue but* Adams *figleaues. Inquire of your own hearts, whether this be not the generall verdict of all whom God hath touched, or who retaine any of their ancient feelings: yea whether the very blind may not grope it; that there was neuer such a declining to all loosenes, opē prophanenes & euen Atheisme heard or read of in any age, where the Gospell was professed, nor that sinne was practised with so high a hand. And then answere*

plainly,

plainly, whether the Lord may not iuſtly get himſelfe glory of vs, in the declaration of his iuſtice, and the power of his wrath againſt our ſins; ſeeing the riches of his mercies in ſparing and deliuering vs, haue made vs ſo far to exceede, as to deny the tokens of his wrath, and deſpiſe him to the face, ſcorning and hating nothing ſo much as a holy care to ſerue him according to his wil. Or what followes amongſt men (euē the moſt equal & merciful) after the third admonitiō at moſt, but the due execution & final expulſiō? And whether we haue not iuſt cauſe to feare and ſeeke to pacifie his wrath? Or whether hee may not moſt righteouſlie cauſe his owne children to crie in feeling the miſeries which haue not cried out in ſeeing the abominatiōs, & ſeeking to pacifie him: and alſo whether hee may not iuſtly plucke the world frō vs, which hath ſo bewitched & plucked vs frō him. And to conclude, whether it be not much bet-

ter

ter that we each awake and meet him in time with intreaty of peace, because he is so merciful, thē to be awaked of him and crie day and night (as his people in the Captiuitie) when it is too late, and he will shew no mercy vntill his work be accōplished vpō vs. Thus hauing presumed this second time, to testifie my heart to al, and my earnest desire of a heauēly vnion, and all happines to Gods Church, & this our nation, I take my leaue, with my instant praiers that al Gods seruants may haue their eies open, to see the necessitie of this work about al other, & their harts prepared to set thēselues forthwith hereunto, (which hath made me the longer in perswading vnto it:) The whole successe I leaue to his heauenly Maiestie, whose this work is, & who hath long called vs al vnto the practise of it, looking & wondring that so few haue come to help, and whose only name hath helped vs hitherto & wil for euer, if we but only cry to him.

Esay 6.3.5.
Ezek.22.30
Iudg.5.23.

THREE

THREE PRINCIPALL points to be first learned and felt of euery poore Christian, that intends to *helpe in this worke of prayer; the summe whereof being in our hearts, will bee as a continuall spurre and preparatiue to prayer, and as the life and soule thereof.*

1. The necessitie of prayer.
2. The speciall properties of them that can pray.
3. The power of prayer rightly performed.

The necessitie of prayer.

WE can neuer come to any assurance that we are in the fauour of God, or his children, before wee make conscience to practise this dutie daily: for the spirit of prayer, (which makes vs to pray with sighes & grones) is the earnest and seale of our adoption; and

Without this conscionable practise, we can neither be assured that we are Gods children, nor that wee haue right to any creature.

and is giuen vnto vs so soone as euer Christ is made ours by faith; and therefore in the meane time we stand in state of damnation, and are theeues and vsurpers of that which we haue.

Rom. 8. 15. 16. Gal. 4. 6.

2 We can haue no comfort, that the things which we enioy shal be to our saluation; but to increase and seale vp our condemnation; seeing they are only sanctified by the word and prayer; and for that we receiue them without giuing the Lord his due glory.

But haue all things work to our damnation. 1. Tim. 4. 5. Prou. 16. 4.

3 We cannot looke to obtaine any one thing as a blessing, of al those things which our Sauiour hath taught vs to pray for, not to turne away any one euil but by prayer: for God hath ordained this to be the onely hand hereunto, saying, Aske and ye shall haue.

We cannot looke to obtaine any thing as a blessing, nor turne away any euill. Mat. 7. 7. Iam. 4. 2. 3.

4 Seeing euery worldling can speake to his friend, for worldly things; and euery child can and vseth to run to his louing father making his mone & requests for whatsoeuer he would haue; how can we imagin that God is our heauenly and tender Father, or we any thing but merely

Nor be any thing but meere worldlings, feeling no want, nor able to speake of any thing else.

ly earth-wormes and worldlings, vntill wee vse to run vnto him daily to beg of him heauenly things, which wee continually and principally stand in need of. *Rom. 8. 3.*

5 If we will be saued we must pray, seeing our Lord and Sauiour, (who will saue only those that obey him, and destroy all the rest,) hath so oft charged vs to pray, and to pray continually, as the importunate widow; teaching vs also, so plainly how to pray; leading vs by the hand, if we will be guided by him; and made vs such gracious promises if we wil pray; and contrarily describing the accursed Atheists to be such as call not vpon his name. Otherwise we cannot be saued. *Luke 18. 1. Matth. 6. 9. Psal. 14. 4. Ier. 10. 25.*

6 Lastly, the Lord our merciful God, at this time especially cals vs all that are in any fauour with his Maiestie, to steppe vp into the breach to stay his hand for being auenged, for the generall ouerflow of iniquitie in all estates; concerning which all naturall men could say long agoe, that God must needes bring some terrible plague vpon our nation, without speedie repentance; which indeed The Lord cals vs al to step into the breach with *Moses. Ezec. 22. 30*

deed hee had done ſundrie times ſince, (but *thrice aboue all other, neuer to be forgotten) had not his hand been wonderfully ſtayed: and we notwithſtanding ſince inſteed of repenting, haue growne much worſe in euery kind of iniquitie, being now become not only ſecure, but alſo hardned in all our euill courſes, to make but a ſport of ſin, and a ſcorne of al thoſe who make any conſcience to walk in the waies of the Lord; ſo that hereby our ſin muſt needs be increaſed to the vttermoſt, and much more conſidering the Lords moſt miraculous deliuerances of vs; his continuall threatnings and admonitions by his ſeruants proclayming his wrath; warnings from heauen and earth; a continued peſtilence for ſo many yeeres together, viſiting euery corner of our Land; the raging of the winds and waters, to ſuch a terror and deſolation; the ſword ſet to our very hearts; the graue prepared for vs by our enemies, yet wee deliuered, and ſundrie of them throwne in as our ranſome. Now after al this, and that in the cleare light of the Goſpell,

* At the intended inuaſion. The death of Q. *Elizabeth*. The gunpowder plot.

Goſpell, with innumerable mercies beſides, & ſundry promiſes of our amendment wee waxing ſtill worſe and worſe, and now without all hope of recouerie; how can it be but the Lord muſt needes waxe wearie with forbearing; or what comfort can bee left vs but onely the inſtant prayers of Gods faithfull ſeruants, either to ſtay his hand ſtill, or to ſecure vs to bee hid in the euill day? If all this cannot awake vs, yet this one thing well conſidered, will vndoubtedly rouſe vs, as the certaineſt euidence of vengeance approching, that thoſe enemies by whō he hath ſo oft threatned vs to auenge his quarrell, and whom we all know by long experience to thirſt moſt greedily after our blood, are againe increaſed in number, pride and malice, after the time that we had thought them quaſhed for euer riſing, or once daring to ſhew their faces againe; that knowing their holie father, the bloodie poſitions, Machiauellian plots and practiſes of their curſed religion in all countries, we muſt needes ſee our ſelues in imminent danger of vtter deſtruction

Reade with reuerence the Prophet Ieremie, with the reſt who liued hard before the captiuitie euen in Ioſiahs daies, and compare times with times, and it will make vs crie inſtātly to God, day and night.

destruction euerie houre, more then that mightie arme shal still protect vs, which wee see to bee iustly stretched out against vs for our sinnes, and the power of praier which hitherto hath staied it, to be fearfully abated.

THE

THE SPECIALL PROperties of them that can pray: (for as *Iosuah* told the people they could not serue the Lord, so euery one cannot pray) and these euidently grounded out of the Lords Prayer.

Ios.24.19. Prou.28.9.

1 WE must bee the children of GOD, borne anew by his Word and Spirit, hauing some assurance of his fauour, and a desire to grow therein; carrying alwaies childlike affections to his Maiestie: for we must come to him as to our deare Father, and be able by the Spirit of adoption to call him *Abba*, oh Father.

Wee must be children of childlike affections towards our heauenly Father, and able to cal him Father.

Rom.8.15.

2 Wee must euer come vnto our Father only through his beloued Sonne, by whom we are reconciled, made his children, and kept in his fauour; and withall in a true sense of our vnworthines to bee called his children, or make any request

Comming in faith only in Christ & in a true sense of our owne vnworthines.

vnto him: and so we must make our petitions only in the name of this our Lord and Sauiour, in whom alone our Father is well pleased: begging in faith (that is) in full assurance to be heard for Christs merit, in whatsoeuer wee request of our tender Father.

In all humilitie, being but dust and ashes; yet with our hearts lift vp to heauen.

3 We must come in all humilitie before his heauenly Maiestie, remembring we are but dust and ashes; yet full of heauenly affections; able to lift vp our harts vnto him, and to bee onely conuersant with him in the heauens for the time of prayer principally; hauing all our thoughts separated from the earth, and all earthly cogitations; because we speak to our Father which is in heauen.

Wee must be brethren tenderly affected towards all the childre of our heauenly Father.

4 We must be brethren of brotherly and tender hearts towards all the children of our heauenly father, (that is, all those who soundly professe the Gospell of Christ in word and conuersation) because our heauenly Father will haue vs hereby both to declare and increase our loue; praying all one for another, and in the name of all, as deare brethren and

feeling members; crying earnestly for all: Our Father.

5 We must be such as are zealous for the glory of our heauenly Father; desirous both to behold his glory, shining brightly in all his workes, and chiefely in his heauenly word; and labouring to draw all others to a like reuerend admiration thereof; making this the end of all our indeuours, that our heauenly Father may bee honoured; and casting all our thoughts which way we may gaine him any glorie; more afraid of dishonoring him any way, or offending him, but euen in our thoughts, then any euill that can befall vs in the world; and such as vse to mourne for all the dishonors done vnto God his heauenly Maiestie; that we may euer both truly begin and end our prayers with this feruent desire, That his great name may be glorified, because all kingdome, power and glorie are only his for euer.

Zealous of our Fathers glorie aboue all things in the world.

6 Such as first seek his kingdome and the righteousnes of it; that is, the inlargement of the Church wherin Christ raignes

Seeking first the kingdome of heauen, and the righteousnes therof.

and is magnified, and so the spreading of his true religion, and of all the meanes belonging to the conuersion and saiing of his elect; with the vtter ouerthrow of all false religion and vngodlines, whereby Satan and Antichrist do raigne, vsing all diligence for saiing our selues and others:) that being heere partakers of his kingdome of grace, wee may euer after raigne with him in glorie: and also such as long and waite for the comming of our Lord and Sauiour Iesus Christ. Otherwise how can wee pray in truth: Let thy kingdome come?

Making cõscience of euery tittle of the will & word of the Lord.

7. We must bee of an holy conuersation, as the loyal subiects of this heauenly kingdome; striuing to know the will of our heauenly Father, in al things which concerne vs; and such as make conscience of euery tittle of his word, as *Noah* and *Moses*: who in all things as the Lord bad them, so did they: able to say as *Dauid*, *I am heere Lord to do thy will*, I am desirous to do it as cheerefully as the Angels in heauen; readie with *Abraham* to leaue all at the Lords commandement,

dement, and offer vp whatſoeuer is dea-reſt vnto vs in the world; and to receiue any triall with patience and thankfulnes, and with *Paul*, not onely ready to bee bound, but to die at Ieruſalem for the name of Ieſus. Or elſe we can neuer pray in ſinceritie, Thy will be done in earth as it is in heauen.

Labouring to depend wholly vpō the Lords prouidēce and protection.

8 Such alſo as labor to depend wholly vpon the Lords fatherly prouidence, and watchfull protection, for this life, and all the comforts of it; in a feeling of our owne naturall frailtie, that if hee but take away our breath wee are gone, and cannot of our ſelues continue one minute; and withall, that wee are neither worthie of, nor able of our ſelues to get the leaſt crumme of bread, much leſſe to cauſe it to do vs any good; and therfore ſuch as vſe to beg it euery day from our heauenly Father, and that as well for the poore as for our ſelues, being liuely touched with their miſeries; deſirous to imploy that which he beſtowes vpon vs, to his glory and the good of his children; labouring (as *Iacob* and *Paul*) if we haue

but bread to be therewith content: such as neither trust in the abundance of meanes, nor faint in the want of them; but onely vse all meanes appointed to serue his diuine and fatherly prouidence, casting all the care for the successe vpon him alone, being assured that he cannot faile vs, nor forsake vs of that that shall be best for vs; (so far as may stand with his owne glorie and the good of vs his people) at least so long as we endeuour to honor him, walking as his obedient children: without this we can neuer pray aright; Giue vs this day our daily bread.

Trauelling vnder the burden of our sinnes.

9 We must bee such as vse to trauell vnder the burden of all our sins, especially presumptuous and scandalous; in the sense both of the multitude & hainousnes of them, & also our misery by them, vntill we be throughly washed from the in the blood of Iesus Christ; as hauing no other meanes of deliuery or satisfaction: feeling with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs; and hereupon vsing to crie instantly in the eares of the Lord:

Forgiue vs our trespasses; neuer giuing him ouer vntil we obtaine this assurance.

Voide of malice, vsing to pray for our enemies.

10 We must be voide of malice, and such as vse to pray for our very enemies; and are readie to doe them any kindnes, wherby to gaine them to Christ, or leaue them more without excuse; because then wee haue this assurance to bee forgiuen, and not else; neither can we say in truth Forgiue vs our trespasses, as wee forgiue them that trespasse against vs: but pray for a curse vpon our selues.

Fearing alwaies, and watching, lest wee should fall into temptation, so suspecting all our waies.

11 Having a continuall sense of the danger we stand in, of falling into some sinne euery houre, to the dishonor of our heauenly Father, and prouoking his displeasure, with innumerable euils following thereupon; through the deadly malice and subtiltie of Satan, who hath the aduantage of our corrupt nature, and all things in the world to begoile vs: fearing alwaies lest for our sinnes the Lord should leaue vs in his hand; and thereupon such as are carefull to keepe our rankes, and the watch of the Lord. That wee may continually pray in feeling,

Leade vs not into temptation, but deliuer vs from euill.

Acknowledging euer his soueraignitie, and how he disposeth al for his own glorie, and the good of his elect.

12 Carrying alwaies a reuerent and thankfull acknowledgement of his absolute kingdome, power and soueraigntie ouer all creatures, that hee ouerrules both the rage of men and diuels, and all other things in heauen and earth, disposing all to his owne glorie, and the saluation of his obedient subiects and children; that we may be euer able to sound forth with thankfulnes, For thine is the kingdome, power and glory for euer and euer.

Able in true faith with thankfulnes to say Amen.

13 Lastly wee must bee such true beleeuers, as being assured that hee will graunt all that we beg, as shall bee most for his own glory, and the greatest good of his elect, do rest our selues wholly vpon his fatherly loue, being able in thankfulnesse euer to say: Amen; Lord let it be so as we doe assure our hearts it shal bee.

THE POWER OF *true Prayer.*

1 WHen we are such sound Christians, and vse to pray in this manner, wee shall haue a certaine assurance that we are Gods children, and in his fauour, and such as shall be saued vndoubtedly: for this is the Lords seale and the earnest of our inheritance.

To giue vs assurance of Gods fauour. *Rom.*10.12. *Rom.*8.15. 16.16. 2 *Cor.*1.22.

2 We shall haue a comfortable and sanctified vse of all things wee enioy. 1.*Tim.*4.5.

To haue all things sanctified vnto vs.

3 We shall bee sure to obtaine whatsoeuer he hath taught vs to pray for; so far as shal be for his owne glory and our good; for the very forme of prayer containes a most gratious promise; that so asking we shall obtaine: otherwise our Sauiour would neuer haue taught vs to pray so; assuring vs that if wee aske in faith we shall haue, and that according to

To obtaine whatsoeuer we so pray for.

For the turning away any iudgement from our Land, or procuring any blessing.

to our faith, it shall bee done vnto vs.

4 The feruent prayers of a few of vs, being such as are described, shall doe more for turning away any iudgement from the Church; discouering and ouerthrowing the deepest plots of Gods enemies, or for procuring any blessing to our Land, then many of our valiantest souldiers and wisest polititians; or then many thousands of our enemies, & hundred thousands of the wicked ioyning with them to prouoke the Lord by their sins, can doe to bring a iudgement vpon vs. For wee know how many times that one *Moses* staied the Lords hand, that he could not destroy his people; and also that *Eliah* was the Chariots and horsemen of Israel; yet were they men subiect to like passions that we are: for our God is still the same of infinite compassion; and therefore looke what Gods seruants haue been formerly able to doe by their praiers, the same shall wee doe still, so farre as shall be necessarie, if we striue to walke in their steps. So that we haue no cause to feare, sith one of them

alone

alone could ſo farre preuaile with the Lord, but that many of vs ioyning as an a mie to compaſſe the Lord about with our prayers and teares, may much more ouercome his heauenly Maieſtie, if our hearts and hands be ſteadie with *Moſes*; eſpecially he hauing ſhewed ſuch tokens of his compaſſion and loue towards his choſen flocke amongſt vs, as neuer in any age more: and now calling vs alſo to ſtand vp in the breach, hauing aſſured vs that the innocent ſhall deliuer the Iland. Therefore all of vs that feare the Lord, muſt cheerfully each incourage one another to this dutie, confirming the weake hands and wearie knees; being certainly aſſured of this at leaſt, that though the Lords decree ſhould bee gone forth againſt vs for all our exceeding prouocations, and that bee would not ſpare the whole at our prayers, (whereof notwithſtanding we may haue gratious hope to the contrarie, if we can but find our harts feruently ſet to this dutie of prayer) yet we ſhall ſaue our owne ſoules, and the Lord will bee vnto vs as a ſanctuarie, whereas

Ezech. 22. 30.
Iob 22. 30.
Deut. 20. 1. 3. 4.
Heb. 12. 12.
Ezek. 14. 14.

whereas otherwise, if such a iudgement come vpon vs, as hath been so oft almost fully executed, (which the Lord in mercie still saue vs from) we are all accessary to it, who haue not sought in time to turne it away, and accursed with *Meroz*, because we came not to helpe the Lord against the mightie: and so shall find nothing but feare and an euill conscience to chase vs: whereas on the contrarie wee shall be strong and couragious as Lions whatsoeuer come to passe; knowing that euen in the midst of the fire there he will bee with vs, that the flame shall not so much as kindle on vs. (more then he wil dispose to his own exceeding glorie and our endlesse comfort) and also in the flouds that they do not ouerwhelme vs.

Judg. 5. 23.

Prou. 28. 1.

Esay 43. 1. 2. 3.

A MOST HEAVENlie and ſure rule according to the whole Lords Prayer in order: whereby wee may grow to ſtrong aſſurance and much power in *Prayer.*

LIue alwaies as an obedient child, in the eye of thy heauenly Father; humbled in the reuerence of his moſt holy and glorious Maieſtie, and in the ſenſe of thine owne vileneſſe and vnworthines to be called his childe; longing vntill he take thee vnto himſelfe into the heauens; ſtudying what way thou mayeſt * honor him moſt in the meane time; and that firſt by yeelding all obedience to the lawes of his kingdome, and gayning moe thereunto: attending continually what his diuine will and pleaſure is concerning thee, chiefely in thy particular

* Let the deſire of the two firſt petitions be euer in thy hart, & beg al other things for them only as being the end of all, then ſhalt thou bee each way moſt bleſſed, and aske what thou wilt ſo, & thou ſhall receiue it.

ticular calling, and the charge committed vnto thee: and then thou shalt surely find him God all-sufficient vnto thee, more tender ouer thee then euer was father or mother, performing vnto thee all his promises according to all thy petitions, for this and for the better life, and sealing vnto thee a plentifull assurance of the free pardon of all thy sinnes in the blood of his Sonne Iesus Christ; and that he will saue thee from the tempter, and all euill that they shall not hurt thee: That thou shalt be able with all ioy and thankfulnes to acknowledge vpon happie experience, his absolute kingdome and power, and so to giue him continually with all his holy Angels, all glory, praise and dominion, resting thy selfe most fully satisfied in his onely loue and fauour for euer and euer.

THE

THE SVMME OF

all in other words, most plainly; for the vnderstanding of the simplest.

OBserue diligently the Watch of the Lord; growing daily in the practise of euery Commãdement, and faith in all his promises: and keepe in thy heart a Catalogue or short summe of thine owne chiefe sins, wants and infirmities, together with the maine sins and wants of the Land, and tokens of the Lords wrath due thereunto (gathered by wise obseruation according to the rule of the Watch) and withall set before thee the infinitnesse of the Lords loue and compassion towards his, with his speciall fauours towards thy selfe: and then pray feruently in faith to thy heauenly Father, looking stedfastlie at Iesus Christ thy Sauiour; crying only

onely in zeale for his glorie and kingdome; and thou shalt bee able to pierce the heauens; to preuaile with God as *Iacob*, and much more with men; and finde by good experience the truth of that promise, that before thou callest God will answere; and whilest thou speakest hee will heare.

Esay 65.24.

THE

THE PERFECT RVLE AND SVMME of Prayer.

Our Father.] Oh Lord most holy and glorious, terrible to all the wicked, but most gratious and ful of compassion towards all that desire to obey al thy Commaundements: we that are but dust and ashes, children of wrath by nature, and most rebellious of all thy creatures, dare not of our selues once

OVr Father which art in heauen. Oh Lord most holy and most glorious, whose brightnes the Angels are not able to behold, so terrible to all the vngodly, as they shall wish the mountaines to couer them, that they may neuer appeare in thy presence; and yet a most gratious and tender Father to all thy children that desire to obey all thy Cõmandements: we that are but dust and ashes, and by nature through the fal of our first parents,

1. We must come trembling, because of Gods glorious Maiesty:

And our owne vilenesse by nature.

children of wrath in ſtate of damnatiō, bond-ſlaues of Satan, and moſt rebellious of all thy creatures, dare not preſume of our ſelues, once to lift vp our eies to heauen; yet neuertheles ſeeing it hath pleaſed thee of thy free mercie to adopt vs to be thy childrē by grace, through thy Son Ieſus Chriſt, and haſt choſen vs hereunto, bought vs with his precious blood, called vs by thy Goſpel, ſealed vs with thy Spirit, and giuen him to bee our perpetuall mediator at thy right hand, bidden vs to come to thee as to our tēder father, and call thee father through him; oh deare Father wee preſent our ſelues before thy diuine Maieſtie onely in his name, magnifying

2. *Yet in cōfidens boldnes, as to our Father in Christ.*

3. *Onely in the name of Christ our Mediator.*

lift vp our eies to heauen.

Father.] Yet neuertheleſſe ſeeing it hath pleaſed thee to receiue vs for thine own children by grace, thorow thy Son Ieſus Chriſt, by whō thou haſt purchaſed & ordained vs to eternal glory, and giuē him to be our mediatour; wee come before thee, (oh Father) in his name; magnifying thee for this fauour, beeing the greateſt happines that euer could befall vs.

thy

thy mercie that thou haſt vouchſafed vs this bleſſed eſtate to be thy children, and to haue thy fauor, being the greateſt happines that euer can befal mortal creatures. Giue vs hearts (moſt gratious Father) to ſeek daily to increaſe this aſſurance, by growing in repentance for all our ſins and faith in thy ſweet promiſes; frame vs euery day more & more to the image of thy Sonne, in all knowledge of thy heauēly Maieſty; being affectioned to reuerence, loue and obey thee as our moſt deare Father, wholly chāged in all the parts & qualities both of our ſoules and bodies; that we may be no longer ſtrangers frō thee, as all the wicked are, who bidde thee to depart

Increaſe in vs daily this aſſurāce, by making vs to grow in repētance & faith; & framing vs to the image of thy Son, in all knowledge, loue & obedience; wholly changing and renewing vs, that wee may bee no longer ſtrāgers from thee, but may delight to be euer in thy preſēce, hearing thy voice or ſpeaking to thee in prayer, crying, Oh Father.

4. *With thankfulnes ſey our happie ſtate in him. Watch. ed. 2. p. 1. l. 1. 2.*

5. *Begging an increaſe of our aſſurance.*

By more conformitie to Chriſt in knowledge. Watch. pag. 88. lin. 6. And al childlike affections.

Delighting in the presence of our Father.

from them; but may take our chiefest delight to be euer in thy presence, to heare thee to speak to vs in thy heauenly word, & to vtter all our wants and our whole heart to thee in our praiers, crying, Oh Father.

6. And an increase of our loue to al Gods children:

Our] And that it may be more euident, not only to our selues, but to all the world, that wee are thine own children indeed, giue vs hearts to loue all thy children, being our brethren and sisters, aboue all other for thy sake alone: and euery one so much the more, as they more liuely carry thy image in all holines excelling in vertue, and so are more deare vnto thy heauenly Maiestie; that we may euery day in all our prayers remember them as our selues, beg-

Chiefely as they more excell in vertue.

Our] And that it may bee more euident that thou art our Father indeede, giue vs grace to loue thy childrē aboue all other for thy sake: and each so much more, as they more excell in vertue, and are more deare vnto thee, that we may daily remember them in al our prayers, saying: s

ging

Our Father: And delight in their companies onely, as thoſe with whom we ſhal liue for euer. Knit our harts in brotherlie loue, that wee may tenderlie comfort & edifie one another, afraide of grieuing or hindering, & much more of turning anie one out of the way of life.

Let our holie agreemẽt in al the ſubſtance of thy truth, with our ioint profeſſion to walk together in the path of life, bee of

ging alike for them all, ſaying, Our Father: And that wee may delight in their companies onely, as thoſe with whom we ſhall cõuerſe together for euer in the heauens. Knit all our hearts in this firme bond of brotherly loue, that we may tenderly exhort, releeue, helpe, comfort & ſupport the weakeneſſes one of another, ſeeking by all meanes the edifying of others, afraid of giuing the leaſt offence to grieue, and much more to hinder the ſaluation or turne any one out of the way of life. Let this happie brotherhood and holy agreemẽt in all the ſubſtance of thy truth, which is able vndoubtedlie to ſaue our ſoules, together with our ioynt profeſſion

By praying for them as for our ſelues, and delighting in their companies.

Begging moſt inſtantly our heauenly vnion to bee ſhewed in al duties:

Confirmed by all bonds of agreements:

to walke hand in hand, in all the narrow way of life, haue more power firmely to vnite vs, then all the trash, pompe or pleasure of the world, with all the cunning of Satan or Antichrist can haue to diuide vs.

And common interest.

Are wee not all that so walke, thine owne children, hauing thy Son our Sauiour, thy Spirit our cōforter and earnest for our ioint inheritance and glorie; notwithstanding all our infirmitie and imperfections, with some lesse diuersities in iudgement, which must accompanie vs vntill we bee perfect in the heauens?

And all contrarie deuices of our enemies confounded.

Confound therefore all the deuices of thine enemies, that worke this euill among thine owne children,

more force to vnite vs, then all the trash of the world, or cunning of Satan to diuide vs.

Are we not all that so walke, thine owne children, and coheires of thy kingdom; notwithstanding all our imperfections and some lesse diuersities which must accōpanie vs while wee are in the earth.

Cōfound therfore all deuices working this diuision, to thy dishodren,

nor & reioycing to our enemies, who thus conſpire to worke our ſhame & ruin, if it were poſſible.

Let vs neuer reſt vntill wee finde theſe hartie affections towards al thy childrē, that heereby we may know certainly that we are trāſlated frō death to life, whē we can pray, *Our father.*

Which art in heauen.] And whereas thou raigneſt in dren, to ſo great diſhonor to thy heauenly Maieſtie, whereby our enemies inſult ouer vs, who haue conſpired thus to worke our ſhame, and to prouoke thee againſt vs, to leaue vs into their hāds to our vttet ruin, if it were poſſible. Deare Father, let vs neuer thinke our ſtate to be good, vntill we carrie theſe hartie affections to al thy children, ſtudying to knit this bond of loue, being able truly thus to pray, *Our father.* For hereby we know that wee are tranſlated from death vnto life, becauſe we loue the brethren, and vntill this time we abide ſtill in death.

Which art in heauē And whereas thou our Father art highly exalted in the heauen

Which by our diuiſion ſeeke our ruine:

That we may neuer thinke our ſtate good.

Vntill vve loue the brethren. 1. *Iohn* 3. 14.

7. To grow in reuerence to our heauenly Father.

heauen of heauens, and there also hast prouided thrones for vs thy childrē after wee haue suffered a little: humble vs euermore in the sense of thy greatnesse, together with our owne baseness and vnworthinesse, beeing but poore wormes crawling vpon the earth, & loaden with innumerable sinnes. And yet withall lift vp our hearts alwaies vnto the heauens, there to be conuersant with thee our heauenly Father, minding heauenly things: especially in all our prayers; longing there to behold thee face to face: and that in the meane time while wee abide heere below, we may be of such heauenly conuersatiōs, so vsing y world, as if wee vsed it not, that

2. And in heauenly affections:

And conuersations:

the heauens where thou hast prouided throns for vs, humble vs stil more & more in the sense of thy greatnes, seeing we are but poore wormes crawling in sin.

And yet so lift vp our hearts vnto thee, y wee may bee with thee, especially in all our prayers; loging to behold thee face to face: & let our cōuersatiō be so heauēly, that the world may see that wee are thy heauenlie children, tra-

the

uelling towards thee, & our ſelus may grow vp to a full aſſurance that heauē is ours, reſerued by our Lord & Sauiour for vs, & all creatures euer to do vs good.

Hallowed. And ſeeing thou haſt vouchſafed vs onelie this honor, to be the heires of thy kingdom, whereas thou mighteſt iuſtlie haue leſte vs with the world may ſee that wee are not of it, but pilgrims and ſtrangers here, and thy heauenly childrē: and that our ſelues alſo may hereby grow vp to a ſtrong aſſurance that heauen is ours, & all the ioyes thereof reſerued for vs by our Lord & Sauiour, and all the creatures in heauen and earth at a league with vs to do vs good, ſo far as ſhall ſtand with thine honor and our ſaluation, euer readie to helpe in time of need.

To declare our ſelues his children. Watch. pag. 90. lin. 9.

And heauē ours, and all creatures at a league with vs for our good.

Hallowed be thy name] And ſeeing thou (oh tender Father) haſt vouchſafed vs this honour aboue the greateſt part of the world, to bee thine owne children and heires of thy glorious kingdom, whereas thou mighteſt iuſtlie haue

For this honour that God hath vouchſafed to vs to be his children.

haue left vs in our sinnes with all the wicked to euerlasting shame and perditiō. Giue vs grace (good Father) to testifie our loue and thankfulnesse all the dayes of our life, in studying in and aboue al things which way to honor thee. Open our blinde eyes to this end, to behold the glory of thy wisedome, power, goodnes and righteousnes shining in al thy workes, euen in the basest creature in heauē or earth; and much more in thy heauenly word; chiefely in all thy terrible iudgements executed vpon the enemies of thy Church therin reueiled, with mercies towards thy children, and which thou still shewest euery day, especiallie towards our selues.

1. To seeke his honor in and aboue al things. VVatch. p. 78. lin. 17.

2. To haue our eies open to behold his glory, shining in all his workes, & his Creatures:

VVord: Iudgement:

Mercie: Watch. pag. 31. lin. 17.

the wicked to euerlasting perdition.

Giue vs grace euer to testifie our thankfulnesse, seeking in and aboue al things to honor thee. Opē our eyes to behold thy power, wisedom & goodnes shining in all thy works, & much more in thy heauēly word chiefly in all thy iudgmēts vpon thine enemies, & mercies towards thy children, still shewed euery day.

Make

Make vs able to cõſider of, and ſet forth the prayſes belonging to thee therein, both in word & deed; ẏ by vs thy great name may be knowne in all the world. Aboue all in that wherein thou haſt bin magnified before our eyes, in ſhewing thy fatherly care for vs, & wrath againſt our enemies: how for diſhonoring thee in abuſing thy Goſpel, and al thy bleſſings beſtowed on vs aboue all people; thou haſt not onely corrected vs

Make vs able to take euery occaſion to conſider of aright, and ſet foorth the praiſes belonging to thee therein, and haue a holie vſe of them both in word & deed, ẏ by vs thy great name may be knowne & magnified in al the world. Aboue all, ſet euer before our faces (good Lord) that wonderfull glory wherein thou haſt been magnified in theſe our daies, and before our daies, in the euident declaration both of thy diſpleaſure againſt vs of this ſinfull nation; and withall of thy mercy and tender care for vs, and wrath againſt our enemies; how for diſhonoring thee, by abuſing thy Goſpell which thou haſt giuen vs with ſuch peace and proſperitie, as neuer nation

3. To be able to ſet foorth his praiſes belonging to him therein, and haue a holy vſe of them.

4. Chiefely his glory manifeſted in our daies, for vs and againſt our enemies.

Firſt for vs, in abundant mercies.

And then correcting vs fatherly for abusing his mercies to his dishonor: So to bring vs to amendment:

After threatning vs by cruell enemies, to take away all:

Bringing them to the execution:

nation knowne before, thou hast not only corrected our grieuous transgressions and securitie, as a tender Father with thy milder rods of dearth, pestilence & sundrie the like, to bring vs to amendmẽt, and cause vs with more cheerefulnes to embrace thy Gospell, and bring foorth the fruits of it: but also raised vp against vs sundrie times, most cruell enemies, threatning not only the taking away thy Gospell, but our vtter destruction also, & brought the enemies to the verie execution thereof, because we would not serue thee with good hearts, according to all thy mercies bestowed vpon vs: and yet euer when we haue cried vnto thee, thou hast heard tenderly with thy milder rods, but hast also sundrie times rayled vp most cruell enemies, threatning not onely to take away the Gospell, but our vtter destruction also, and brought them to the very executiõ of it, because we would not hearken and turne vnto thee according to thy mercies: yet euer when we haue cried vnto thee, thou hast plucked thẽ backe in the instant, and taken vẽgeance for vs: so as we haue

vs,

oft thought ỹ they durſt neuer haue attẽpted the like againe: & ſo, as if the moſt barbarous nations had receiued but the leaſt of our deliuerances with our meanes they would haue repẽted long agoe, as wee haue oft promiſed.

Oh gracious Father make vs euer to acknowledge this, & to ſee that thy anger is againe more

vs, as thou diddeſt thy people Iſrael, and as thou diddeſt heare *Iehoſaphat* againſt the Moabits, and *Ezechiah* and *Eſay* againſt the proud Aſſyrian; and plucking them back in the inſtant, haſt taken vengeance for vs: that we haue oft thought that they durſt neuer haue riſen againſt vs any more: ſo as if the moſt barbarous nations of the earth, had receiued but the leaſt of our deliuerances, with our meanes, they vndoubtedly had repented long ago in ſack-cloath and aſhes; as we for the preſent haue promiſed vnto thee. Oh gratious Father, inable vs alwaies to remember and acknowledge this, and to ſee moreouer that thine anger is not yet turned away,

Yet euer delinering and auanging vs, vvhen vve haue cried vnto him:

So as it had been enough to haue conuerted the moſt barbarous nation.

5. To pray for grace euer to remember and acknowledge this.

And to see moreouer his anger kindled againe, by increase of our sins, with these bloodie enemies, and their malice.

way, but more searefully kindled against vs, for that as our sins and prouocations are multiplied, so these our bloody enemies insteede of decreasing, or ioyning themselues vnto vs, do still increase daily; and their malice is become much more deadly against vs thy poore children, without hope of leauing off, vntill they haue wrought either ours, or at least their own vtter ruine, which in time they must needs effect.

Without hope of leauing off, vntill they haue their wils.

And also witnessed by many fearefull signes: Arming windes and waters against vs:

Good Father cause this principal token of thy displeasure, together with all other signes therof shewed from heauen and earth, (as the arming of the dumbe creatures against vs, both winds and waters so strangely and furiously

fearfully kindled, for that these our enemies, (as our sinnes) do still increase in number and malice, without hope of leauing off their practises, vntil they haue wrought either ours or their owne endlesse ruin.

Good Father, let this token of thy wrath, (together with the arming of the dumbe creatures, both windes and waters so oft threatning our destruction in

on, for the ouerflow of all iniquitie in euerie place) preuaile ſo mightily with vs, that wee may all preſently ſeek to appeaſe thine anger. Diddeſt thou not before ỹ bloodie and fiery conſpiracie warne vs all from heauen (as thou didſt Ieruſalem) incloſing vs in a fiery tent with pillers of darkneſſe, of fire & blood (foreſhewing vs as by ỹ which followed we may iuſtlie deeme) ỹ bloodie deſtructiō which was towards vs?

in ſo many places, threatning vtterly to ſweepe vs away in our deadly ſecuritie, for the great ouerflow of all iniquitie euerie where) cauſe this to work ſo mightilie, that we may all bee preſently awaked out of our deepeſt ſecuritie, and ſeek by al meanes to appeaſe thy wrath. Oh Lord, diddeſt thou not before that moſt ſecret, bloodie and fierie conſpiracie, warne vs all frō heauen, (as thou diddeſt Ieruſalem before her laſt deſtruction) by a fierie tent directly ouer our heads, incloſing vs all, with pillers of moſt horrible darknes, pillers of fire, and pillers of blood, foreſhewing vs (as by that which followed wee may iuſtlie deeme) that bloody darkneſſe

Threatning to ſweepe vs away: For our ouerflow of iniquitie, that we may be awaked, and ſeeke to appeaſe his wrath in in time.

That remembring our former warnings from heauē, and what followed the fierie tent ſpred ouer our heads.

neſſe and fiery deſtruction that was towards vs? Did not the hearts of many of vs tremble in the beholding thereof, and in fearing ſome grieuous iudgment that was to come, cauſing vs to flie to thee, to ſeeke to hide our ſelues vnder thy wings? And did wee feare without iuſt cauſe? Had it not been effected indeed, and we all, chiefely our dread Soueraigne with all our heads and rulers, incloſed in the moſt darke, fiery & bloodie tent, that euer the world heard of; in that moſt vnnatural and accurſed maſſacre, if thou our gracious and moſt tender Father haddeſt not heard the prayers of thy poore children, which both before and at that very inſtant

Did not many of our hearts tréble at that ſight, cauſing vs to ſeeke more earneſtly to turne away the future euils?

And feared wee without cauſe? Had it not bin effected indeed, and we all incloſed in the moſt dark, fiery and bloody tent that euer ỳ world heard of; if ỳ hadſt not heard the prayers of thy poore children, in the verie inſtant, and remembred vs in mercie?

And shall wee remain senseleſſe ſtill in the middeſt of the tokens of thy wrath, making the whole land to tréble at the report of thé? Saue vs from that the heauieſt iudgmét that euer fell vpon the hart of man, wherby not onely the Egyptiás, but alſo thine owne people were prepared for their finaldeſolatió, ſo oft threatned by our Sauiour, that by ſeeing wee ſhould ſee & not perceiue, but haue our ſtant were humbled before thee, and ſo thought on vs in mercy? And ſhall we now be ſenſeleſſe ſtill in theſe ſignes, & tokens ſtill entring in vpon vs, as fearefully as euer any of the ten plagues vpon the Egyptians, making the whole land to tremble, at the very report of them? Saue and deliuer vs from that iudgement, of all other the heauieſt that euer fall vpō the heart of man: and whereby not onely the Egytians were prepared for their finall ouerthrow in the ſea, but alſo thine owne people Iſrael, both before the great captiuitie, and alſo before the laſt and vtter deſolation of that natió, ſo oft threatned by our Sauiour: (that by hearing we ſhould

We may not be ſenſeleſſe in theſe ſignes of his wrath, ſeazing vpon vs as fearefully as any of the plagues of Egypt.

Chiefely to be ſaued frō that heavieſt iudgements:

Whereby both Egypt and Iſrael were prepared for deſtruction.

That we ſhould be worſe for all the meanes ſent to call vs to repentance, vntill the iudgement come, that we may ſee our eſtate and turne:

heare, & not vnderſtand, and ſeeing we ſhould ſee, & not perceiue; but haue our hearts made more fat and ſenſeleſſe (by all the meanes ſent to call vs to repentance) leſt wee ſhould be conuerted, and thou ſhouldeſt ſpare vs. Oh open our eies that we may ſee in what ſtate we ſtand, and how farre this iudgement hath ſeaſed vpon vs already. Conuert vs & we ſhall be conuerted; and neuer let vs, (as thoſe whom thou haſt vterly deſtroyed) harden our ſelues againſt the euident tokens of thy wrath, denying or making light of them, much leſſe to oppoſe our ſelues againſt thee, thy word, and ſeruants. Preſerue vs from the outragious ouerflow-

harts more ful (by al ỹ means vſed for our repentance) leſt we ſhould conuert & be ſpared.

And not harden our ſelues againſt the Lord.

Opē our eyes to ſee our fearful eſtate, and how farre this iudgemēt hath ſeaſed on vs already. Conuert vs & we ſhal be cōuerted, & not harden our ſelues againſt the tokens of thy wrath, thy word and ſeruants.

ings

ings of the multitude, which thou mayeſt iuſtly arme againſt vs in their ignorance, like the furious waues of the raging ſeas, for lack of our care & cõſcience to ſee thẽ taught, to knowe thee and thine ordinances, and to feare thy great and mighty name. Let not the flouds of iniquity ſwallow vs vp. Aboue all, neuer leaue vs in their hands whoſe very mercies are cruelties, that they ſhould blaſpheme thy great name, to ſay where is now their God; but let vs ſtill fall into thy hands, and deale with vs as it pleaſeth thee, for with thee is mercy, and when thou ſmiteſt vs, yet thou pitieſt vs, euer in wrath remembring mercie. Though our prouoca-

Oh leaue vs not vnto thẽ whoſe mercies are cruelties, to cauſe them to blaſpheme, but let vs ſtill fall into thy hãds who pitieſt vs whẽ thou ſmiteſt vs, and in wrath remembreſt mercie.

That vve may neuer fall into the bloody enemies hands:

But ſtill into the Lords.

Though our ſinnes be hay-

Becauſe hee pitieth vs vvhen hee ſmiteth vs.

6. To pray instantly that the crie of his seruants may prevaile:

tions be more hainous, then we are able to expresse, yet Lord heare the crie of thy seruants, and let them stil preuaile with thee to stay thy hand. Hast thou not sayd it, and manie a time made it good, euen vnto this very day, that the innocent should deliuer the Iland? & doest thou not call for vs thy poore seruants, to stand vp with Moses in the breach to stay thy fierce wrath, because thou art a God of mercie, and wouldest not destroy thy people? most declaring the riches of thy grace, in pardoning and saving whole nations at the praiers of a few of thy poore seruants, and giuing the wicked for their ransome? Therfore (oh good Lord)

As hitherto according to his promise: Sith he cals vs now to stand in the breach, as Moses to stay his hād: to declare the riches of his mercies: saving vs still at the prayers of a few.

nous to anger thee, yet let the cry of thy seruants stil preuaile.

Hast thou not saide it, that the innocent shall deliuer the Iland? and dost thou not cal vs to stand vp in y breach, because thou wouldest not destroy vs? Hast thou not beene wont to pardon whole nations at the prayers of a few of thy seruants?

Therefore we thy remem-

we

brācers(know ing that thou art ſtill the ſame, as to thy ſeruats in former time, and wee as deare vnto thee; and that thou cāſt denie vs nothing which we beg in thy Sonnes name, according to thy will, for our good) doe humblie intreate thee, to glorifie thy mercie in pardoning our ſin, and turning vs ſpeedilie vnto thee; but make thine enemies to feele thy hand, & thoſe chiefely, who haue as *Balaam* cauſed vs to prouoke

we whom thou doeſt call to be thy remembrancers (knowing that thou art ſtill the ſame good God to thine, as thou waſt to *Moſes*, *Abraham*, and *Samuel*; and being aſſured that through thy Son we are as deare vnto thee, as the apple of thine owne eie, that thou canſt denie vs nothing which we beg in his name, which may make for thine owne glorie and good of thy people) do humbly intreate thee to glorifie thy mercy, that it may ſhine to all the world, in pardoning the ſinne of our Land, turning the harts of all ſorts ſpeedily vnto thee, to meete thee with an intreatie of peace: but make all the vnplacable enemies of thy Church to feele thy

And ſeeing he is ſtill the ſame to vs, as to Moſes and Abraham: And vve ſo deare to him that he can deny vs nothing: Which may make for his glorie, and our good.

To intreate him to magnify his mercie in pardoning and turning our hearts to meete him:

But to make his enemies to feele his hand, who haue bin the cause of our sinne by their wiles:

hand; and those chiefly who haue as *Balaam* and the Midianites, caused vs with their wiles to prouoke thee to so fierce a wrath, wherein we haue bin so oft and so lately almost vtterly consumed, through our backslidings and rebellions against thee. Get thy selfe glory vpon them as vpon *Pharo*, in the heart of the sea, that when thou hast deliuered vs, & ouerthrowne them (as sundry times thou hast begunne, and promised to accomplish) we may sing the song of *Moses* thy seruant: and all ages keepe a remembrace of thine endlesse mercy.

To get himselfe glory vpon them, as vpon Pharaoh.

As he hath begunne & promised to accomplish to his euerlasting praise.

Let euery one of vs be afraide of defacing or obscuring any part of thy glory, and much more of

7. That we may be afraid of obscuring his glory:

thee so grieuously, that we haue been so oft in so fearefull danger, by our backslidings and rebellios.

Get thy selfe glory vpō thē as vpon *Pharaoh*, that whē thou hast deliuered vs and ouerthrowne thē, as sundrie times thou hast begun, wee may sing praises, and euer keep a remembrace of thy mercie. Let vs bee afraid of obscuring any part of thy glo-

seeking

rie, and much more of ſeeking our own honour, or taking any part of thine honour to our ſelues, being proud of thy gifts. But aboue all, keep vs from diſhonoring thee, by our ſinfull liues amongſt the wicked, to cauſe them to blaſpheme.

Let this bee our honor to honour thee, and contrarily our greateſt diſhonor.

Stregthen vs to walk ſo vprightly, that others ſeeing our good workes, may

ſeeking vainly our owne glory, eſpecially of robbing thy Maieſtie, by taking any part of thine honour to our ſelues as *Herod*; being proud of thy gifts, whereunto our ſinfull natures are ſtrongly inclined. But aboue all, keepe vs frō diſhonoring thee by our euill example, amongſt the wicked and vngodly, to cauſe them to blaſpheme that glorious truth which we profeſſe. Make vs to account it our greateſt honour to honor thee, and the greateſt diſhonour and euill that euer can befall vs, ſo much as in ſhewe to diſhonour thee. Strengthen vs to walke ſo vprightly, that others ſeeing our good workes, may glorifie thee our heauenly father; and that we

Seeking our owne glory, or taking his honour to our ſelues.

3. That we may not diſhonour him by our ſins:

But account it our greateſt honour to honour him; and contrarily.

2. To honour him by our holy enſample.

To stop the mouthes of the wicked.

10. To have the zeale of Lot against the abominations of our age.

11. With a bold acknowledgement of the Lord, and every part of his truth:

& being our glory:

may stop the mouthes of all the wicked, bearing their reproch as a crowne vpon our heads.

So inflame our harts with a zeale of thy glory, that our righteous soules may be vexed from day to day, for all the abominations, whereby thou art dishonored by Atheists, Papists, and all sorts of godlesse men. And let vs be so farre off from dishonoring thee, by being ashamed with *Peter* of thee and thy religion, or any part thereof, where we ought to professe it, that in all places we may shewe it forth, with all wisdome and boldnesse, as that which is our chiefest glory, gracing it with a holy conversation: that our Lord & Sauiour may glorifie thee, and wee may weare the reproch of the wicked as a crowne.

So kindle the zeale of thy glorie in our harts, that we may bee grieued continually for all the dishonors done vnto thee. And that insteede of being ashamed of thee, or any part of thy truth, we may euer professe it with all holie wisedome, and boldnesse as our chiefest glory: that our Sauiour may acknowledge vs before thee in the presence

acknow-

of men & Angels, to be the heires of thy kingdom, whē he will denie all other, as those whom hee neuer knew, to their endlesse confusion.

Thy kingdome come.] And whereas thou (oh Father) art chiefly glorified in the increase of thine owne people which obey thy word, amongst whom onelie thou raigneſt, and especiallie when thou causeſt thy re-

acknowledge vs before thee our heauenly father, in the preſēce of thy glorious Angels, and of the whole world, to be thine owne children, and heires of thy Kingdome: when he will most iustly deny all the fearefull and vnbeleuers, as those whom he neuer knew, to their endleſſe horror and confusiō.

That vve may be acknovvledged of him before all the vvorld to our vvne everlasting honor:

Thy kingdome come.] And whereas thou (oh Father) art chiefely glorified when thy kingdome commeth, and thy will is done; that is, in the increaſe of thine owne Church & people, which obey thy word, amongſt whom alone thou raigneſt as Lord and King, & especially when thou doeſt inlarge thy dominions againſt

Seeing Gods glorie is in the inlarging his kingdome, and doing his vvill.

1. To pray for a free course to the Gospell, which is the scepter of his kingdome, and that it may be powerfull every where.

against al the subtlety and power of hell, causing thy religion and people to prosper & increase: Good father giue thy Gospell (which is the scepter of thy kingdome) whereby thou conquerest and rulest, a free course to be sincerely preached in all the world; all impediments being vtterly removed; and make it so powerfull in all places that it may vtterly throw downe the kingdome of Satan, and Antichrist; conuerting & speedily gathering all thine elect vnto thee, that so thou maiest hasten thy kingdome of glory.

2. For Kings and Queenes to be nursing fathers and mothers to the Church:

And to this end, whereas thou hast ordained Kings and Queenes, to be nursing fathers and mothers to thy poore

ligion & people to prosper against all the power of hell: Grant thy Gospell whereby thou conquerest & rulest, to be sincerelie preached euery where, and make it so powerful that it may destroy the kingdome of Satã & Antichrist, & gather all thine vnto thee, that so thou mayest hasten thy glorious kingdome.

And to this end, raise vp Kings and Queenes to nourish vs with the word

Church,

of life, & preſerue vs from the rage of all our cruel enemies, eſpecially that bloody Antichriſt: and for thoſe that are ſuch already, make thē ten times more, accounting this their greateſt dignitie to haue the bringing vp of ỹ heires of thy kingdome committed vntō them.

And as it hath pleaſed thee to ſettle this kingdome in ſo great peace amongſt vs, deliuering vs frō that blood thirſtie whore of Babylon, & Church, to nouriſh vs thy children with the word of life, and to preſerue vs frō the rage of that bloody Antichriſt, and of all other cruell enemies: oh almighty and deare Father, raiſe vp ſuch for vs in all the countries of the world, and thoſe which are ſuch already make thē ten times more, that they may account this their greateſt dignity, to haue the bringing vp of thine own children & heires of thy kingdom, cōmitted to their care & faithfulnes.

Chiefly to preſerue is againſt the rage of all cruell enemies, and to account this their chiefeſt dignitie.

More ſpecially as thou haſt ſetled this thy kingdome among vs, of this nation in much peace and proſperity, vnder our late tender nurſing mother, deliuering vs from the tyranny of that bloodthirſty whore

3. Eſpecially to pray for our ſouereigne, raiſed vp for vs, in place of our tender mother.

whore of Babylon, and continued the same still most miraculously, and beyond all former expectation vnder our gracious Soueraigne, whom thou hast raised vp, for a foster father in her place; so we beseech thee to inlarge the hart of thine anoynted seruant, with such an abundant portion of thy Spirit, both of wisdome and zeale for thy glory & kingdome, and tender affections towards thy children, according to that high dignity layd vpon him; and the charge committed vnto him, that in token of true thankfulnes for all his dominions and great honour, and much more for the admirable deliuerances giuen vnto him and his, (and a-

That he may haue an abundant portion of Gods Spirit:

According to his high dignitie and charge:

That in token of thankfulnes for all his dominions and deliuerances,

to cõtinue the same beyond all former expectation vnder our dread Soueraigne, so indue him with such an abũdant portiõ of thy Spirit, according to that high dignitie laide vpon him; and with such tender affections towards thy children, that in token of true thankfulnes for all his dominions, & chiefelie the wõderfull deliuerances of his Maiestie & his, (and of all vs thy people principally by him) hee may set himselfe with *Iehosaphat* boue

and *Ezechiah*, & other worthie Kings of Iuda, to inlarge thy kingdome, & promote thy pure religion, deſtroying al vngodlines; and to procure each way the good of vs thy poor childrē cōmitted to him; that al we being ſtill more loyallie affected, as toward our moſt happie nurſing father vnder thee, & as al the good people were towards *Dauid*, may euer ſound foorth thy praiſes for him, and pray earneſtlie for his preſerua-

boue all that thou haſt made him (twice, cheifely ſo wōderfully in our eies, thy principal inſtrument, in ſauing vs thy poore Church) he may ſet himſelfe much more earneſtly then euer did *Cyrus*, or *Darius*, euen worthy *Iehoſaphat*, and *Ezekiah*, to aduance thy glory, in inlarging and furthering this kingdome of thy Sonne, and in promoting thy pure religion with all his power, deſtroying whatſoeuer is againſt it, and diſcountenancing all vngodineſſe; and to procure each way both by godly lawes, and all other holy meanes, the good of vs thy poore people committed vnto his truſt, repreſſing all the wicked; that we may liue a quiet life

And the deliuerance of the Church by him, he may ſet himſelfe to aduance Chriſts kingdome and Goſpell: Watch. pag. 43. lin. 2.

Procure the good of Gods ſeruants, repreſſing the vvicked:

That we may liue in al peace and godlineſſe without feare, affected towards him as the good people were towards Dauid:

life in all godlineſſe and honeſty, fearing none but onely thy heauenly Maieſtie: that all we thy children being affected towards him, thine anoynted, more and more, as towards our happy nurſing father vnder thee, and as all the good people were towards thy ſeruant *Dauid*, may euermore accordingly ſound forth thy praiſes for him, and cry continually vnto thee, for the preſeruation of his Maieſtie, with our noble Queene, and all their royall progenie, that the throne of his kingdome may be eſtabliſhed vntill Chriſt, the King of Kings ſhall come: then to reſigne vp the ſcepter into his hands, and to be taken vp into his throne to

Sound forth his praiſes:

And pray for him and his, to raigne for euermore.

tion, & of our Queene with all their royal progenie, that his kingdome may bee eſtabliſhed vntill Chriſt ſhall come, to reſigne vp this earthly ſcepter and raigne with thee eternally.

raigne

Giue all our Rulers ye ſame heart, y they may be as the hãds of thine annointed in euery place, for this purpoſe.

And as thou haſt ordained chiefely to finiſh thy kingdome by the preaching of thy Goſpell, which thou diddeſt firſt ſpread by thy holy Apoſtles ſubduing the world therby, ſo wee pray thee to ſend foorth ſuch powerful preachers into euerie congregation, which raigne with thee for euermore.

Good Lord giue all our Magiſtrats and Rulers vnder him the ſame heart, that they may be as the hands of thine anoynted in euery place, for the accompliſhment of this worke.

4. *For our Magiſtrates to haue the ſame harts.*

And withall as thou haſt appointed to build vp thy kingdome, chiefely by the ſincere preaching of thy ſacred Goſpell, whereby thou diddſt firſt ſpread it ſo ſpeedily, ſubduing all the world by the Miniſtrie of thy holy Apoſtles; ſo we pray thee ſend forth ſuch faithfull Preachers, into euery congregation, which being furniſhed with gifts, and tenderly affected with the care of euery ſoule, committed

5. *For our Miniſters to tread in the ſteps of the holy Apoſtles. Watch. p. 45. l. 11. 12.*

Seeking to ſaue euery ſoule.

By word,

And conuersation.

To awaken all our vnconstionable Ministers:

They may remember the crie of Abels blood:

And Christ appearing,

mitted vnto their charge, may not cease with *Paul*, to admonish euery one both publickly and priuately, day & night with teares; going before them in all holy conuersation, and framing themselues to all, to win all; afraid of giuing the least offence, either to harden, or any way to hinder the saluation of any one of them. Awake at length (oh Lord) all our blind guids, and all sorts of vnconscionable Ministers, who are drunke with the blood of soules, that they may but remember, how the blood of one *Abel* did crie for vengance from the earth, and thinke where they wil appeare, when Christ shall come to take an account for euery soule: and either may not cease to admonish euerie one with teares: framing thé-selues by all holy meanes to win all; afraid of the least offence, which might hinder the saluation of anie one. Awaken at length all sorts of vncō-scionable ministers, drūké with ỹ blood of their people; that remēbring the crie of *Abels* blood, they may bethinke themselues in time what to answere when Christ shall come: and either giue thé repentance &

giue

care for their peoples saluation; or free them frō thē, and cōmit thē to such by whō they may bee brought into obediēce to the lawes of thy kingdome; that thou alone mayest raigne as Lord amongst them, Antichrist being cast out vtterly, with al things whereby hee hath kept any of thy people vnder his slauerie, or seekes to pull them into Babylon.

giue them repentance for that bloody sinne, that they may saue thēselues, and those committed to them; or else vtterly free thy people from this heauie iudgement, and set such in their places, by whose faithfull Ministrie thy people may bee brought euery where, into a holy obedience to thy heauenly Gospell, to their euerlasting saluatiō; that thou alone mayest raigne as Lorde and King, and Antichrist cast out vtterly, with all that appertaines to his bloody religion, and whereby he hath vpholden his throne and tyrannie, & kept any of thy people vnder his slauery, or at least seekes to bewitch them, to pull them into Babylon a-

And either to repent & become profitable, or the people may be committed to such, as by whom Christ may raigne, and they saued:

Antichrist cast forth: and whatsoeuer belongeth to him, or whereby he hath deceiued the people of the Lord:

And the very prints of his Idolatrie vtterly destroyed.

6. To pray for a holy vnitie in the Church, chiefely amongst the leaders: And to take away all causes of contention, confounding all Balaams deuices.

gaine. Good Lord destroy all the very prints of that cursed Idolatrie, & whatsoeuer may put his fautors in hope of euer repayring the ruines of their Babel.

And seeing (oh Lord) ỳ this is the glory & safetie of thy Kingdome, whē all the subiects of it, especially the leaders of thy people, liue in a holy vnitie vnder thy lawes: take away we beseech thee, all contentions frō amongst vs, with the causes therof. Confound we pray thee, all the plots of that cursed *Balaam* of Rome; who knowing that not thine owne kingdome, if it be diuided, can stand, seekes day and night by all his agents, to rend thy Church in peeces, the easier to Deface (oh Lord) all the prints of his Idolatrie, and cut off all hopes of euer building vp Babel againe.

And seeing the chiefe glorie and safetie of thy kingdom, is in the vnity of thy subiects; take away, good Lord, all causes of contentions. Confound all the plots of cursed *Balaam*, who knowing that no kingdome diuided can stād, seeks to rend thy Church in peeces, the easier to preuaile against

preuaile

it, when thou art also departed from it, as euer Satan hath beene wont. Graunt (we may buy this peace, with the losse of all) except thy fauor, that all sorts seeing our holie agreemẽt, may ioyne themselues vnto vs, and come into the bosome of thy Church. And moreouer, sith thou wilt haue euery one to helpe to build vp thy kingdome, and to saue others by bringing them therunto, graunt vs more care, not onely for our

preuaile against it when it is diuided, and thou departed from it: as Satan hath euer preuailed by his instruments in all countries. Grant we may buy this peace with godly *Abrahom*, with the losse of all things, except thy fauour, that all sorts seeing our holy agreement may come forth of Poperie, & prophanenes vnto vs; & our brethren departed, may turne into the bosome of thy Church againe. And whereas thou hast appointed that euery one of vs should labour to build vp thy Kingdome, by bringing others thereunto, that they may be saued; giue vs harts to haue a speciall regard, not only of all those committed to our charge, to bring them

Who seekes by our diuisions, to preuaile against vs.

And that we may buy this peace with the losse of all.

That all sorts may ioyne themselues vnto vs.

7. That euery one of vs may haue a care to saue others. Wat. p. 57. l. 14. 15.

Especially all committed to our charge:

With all knit vnto vs by any special bonds.

Taking all occasions to saue them by al meanes, being as the Angels for Lot.

2. That wee may haue a feeling of the happines of this kingdome. Watch. p. 11. lin. 2. p. 114. 115.

And of the reward of holines.

in obedience to the lawes of thy Kingdome, but euen all who are tyed vnto vs by any speciall bond, that we may take euery first occasion which thou offerest for procuring, or furthering their saluation, and so gayning them vnto thee, by all good admonitions, exhortations and examples. Let vs be as the Angels vnto *Lot*, neuer resting before we haue gotten them safe into *Zoar*. And that we may be able to perswade others more effectually, Lord giue euery one of vs a sweete feeling, what a blessed thing it is to bee the subiects of this thy Kingdome; to haue all the priuiledges thereof, and to be partakers of thy glory, euen Kings, and

charges committed to vs.; but for euerie one tied vnto vs by any special bond, that wee may take euery first occasion for gaining them vnto thee, by all holy meanes.

Let vs not rest before they be safe. And that wee may preuaile the more, giue vs (oh Lord) a sweet feeling what a blessed thing it is to be of thy kingdome, & partakers of thy glorie: euen to be Kings & Priests vnto thee; and what happi-

Priests

nes there is in liuing such a holy conuersation, & how wretched the state of all other people is, being bodslaues of Satan, and reserued for hell.

Graunt vs to liue in all things, as thy obedient subiects, that wee may passe fró this kingdom of grace into thy glorious kingdome.

Make vs to feare the occasiós of backsliding, that wee neuer so much as once look back vnto the world,

Priests vnto thee, and what reward and happines, there is in liuing such a holy conuersation; and how wretched & vnhappie, the state of all other people is, seeme they neuer so happy in this world, being but bondslaues of Sathan, reserued for the chaines of eternall darknesse. Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kingdome, that so we may passe from this Kingdome of grace, into that thy Kingdome of glory. Make vs to feare the causes of backsliding, that we may neuer so much as looke backe with *Lots* wife, towards this euill world; but euer hie fast towards thine heauenly Kingdome, hauing our eie

And how vvretched the state of all other is. Vvatch. p. 56. 7. 8. 9.

9. That vve may liue as the subiects of this kingdome:

Fearing the causes of backsliding. Watch. pag. 122. lin. 8.

Hying fast towards heauen, looking at our Sauiour.
10. To destroy all our corruption.
11. To hasten the day of the appearing of our glorie and triumph.

cie at our Lord and Sauiour, who sitteth at thy right hand, keeping there possession for vs. Destroy in vs euery corruption, whereby Satan keepes vs any way in his slauerie, or at any time gets the dominion ouer vs. Hasten that glorious day, when the difference shall appeare betwene vs thy subiects, and those who serue thee not; when we shall wholly raigne in glory with thee, free from al our enemies, and from euer offending thee any more. And because in the meane time, we thy subiects liue by faith, and not by sight in this world, where all things vsually seeme to go out of order; the wicked florishing in their vngodlinesse, when wee oft

but hie fast towards heauē where our Sauiour keeps possession for vs. Destroy in vs all our corruption, wherby Satan preuailes against vs. Hasten that day when the differēce shall appeare betweene vs and thē that feare thee not, whē we shal raigne with thee for euer.

12. And in the meane time seeing we liue by faith.

And because wee now liue by faith, and not by sight, the wicked of florishing whē thy children are afflicted,

weepe

Oh Lord increaſe our faith in all thy ſweete promiſes, y through the comfort of it, & power of godlineſſe, we may grow vp to a full aſſurance, that wee are the true heires of thy kingdome and ouercome all hinderances, that being faithful to the death, we may haue the crown of life. Fill our hearts with ſuch peace & ioy, with all the fruits of righteouſnes, that all may ſee to what kingdome wee belong, and wee feeling y beweepe and mourne: Oh Lord increaſe our faith, in all thy gracious promiſes, that through the comfort and power of godlineſſe wrought in vs thereby, we may grow vp to ſuch a full aſſurance, that we are the true heires of thy kingdome, that we may eaſily ouercome al the hindrances of the world, and hauing the patiēce of Saints, we may be faithfull to the death, vntill thou ſet the crowne vpon our heads. Fill our harts with ſuch peace of conſcience, and ioy in thee, with all the fruits of righteouſneſſe, incoraged by thy ſweete promiſes, that all others may ſee to what Kingdome we belong, and we our ſelues may feele daily, the beginning of it in our

To increaſe our faith.

That true grouwing to ful aſſurance, may ouercome the vvorld. VVat. 116. lin. 20. 117. lin. 7.

And remaine faithfull to the death. 13. To be filled vvith peace, ioy and righteouſneſſe: That al may ſee of vvhat kingdome vve are.

And we feele the beginning of it in our ſelues, ſo entring into our ioy.

1. *To pray that wee may declare our childlike affections, zeale and thankfulnes, by doing his heauenly will.*

As cheerefully as the Angels.

2. *That hee will accept our will for the deed.*

3. *That wee may delight to ſtand in his preſence, to inquire his will by all meanes:*

ſelues, ſo entring ipto thy heauenly ioy.

Thy will be done in earth, as it is in heaue. And thatour childlike affections towards thy heauenly Maieſtie, our zeale for thy glory, and thankfulnes for thy Kingdome, may bee more manifeſt to all the world; quicken vs to doe thy heauenly will, & commandements, chiefely thoſe with which thou haſt fully acquainted vs, how thou wilt haue vs to walke, and keepe thy watch; and that with as much readineſſe as thy Angels in heauen: and wherein we are too ſhort accept (good Father) our will for the deede. Let it be our delight to ſtand euer in thy preſence, to inquire thy diuine pleaſure,

ginning of it here, may enter into thy heauenly ioy.

Thy will be done, &c. And that our childlike affections, with our zeale & thankfulneſſe, may more appeare to all ỹ world; quicken vs to do thy heauenly will, chiefeſte wherein thou haſt ſhewed vs how thou wilt haue vs walk, that wee may do it cheerefullie, as the Angels.

Accept our will for the deede. Let it be our chiefe deſire to ſtād in thy pre-

both

ſence, to enquire by all holy meanes what thy diuine pleaſure is: and euer ſo ſoone as thou haſt made it knowne vnto vs, giue vs *Dauids* Eccho, to ſay I am heere Lord to doe thy will, thy law is within my heart.

And whereas it is thy decree, that thorow many troubles wee muſt enter into thy kingdome; (good Father) ſubdue our corrupt wils to thy holy will, that humbling our ſelues vnder thy hand as thy obedient children, both by reading and hearing thy heauenly word, and asking of others; and euer ſo ſoone as thou haſt by any meanes made knowne vnto vs, what thy good wil is, giue vs forthwith *Dauids* Eccho, that without conſulting with fleſh and blood we may ſay forthwith, I am heere Lord, to doe thy will, yea thy law is within my hart: that ſo all our ſeruice may be freewill offrings vnto thee. And whereas it is thy decree, that thorowe many troubles wee muſt enter into thy heauenly Kingdome; (good Father) frame our corrupt wils vnto thy heauenly will, & giue vs grace both to looke for them, & euer to humble our ſelues vnder thy hand as thy obedient children,

Hauing Dauids Eccho, I am heere Lord:

That all our ſeruice may be freewill offrings.

4. To prepare for troubles, and humble our ſelues vnder them, as his obedient children: Making right vſe of them:

children, seeking alwaies to pacifie thee, searching immediately, and amending whatsoeuer is amisse, without once whispering against thy diuine Maiestie: being assured that thou still louest vs, euen when thou correctest vs most sharply, and art working our good; & wilt in thy due time giue a happy end to all our troubles, and cause thy louing countenance to shine on vs againe. And if it shall be thy good pleasure to call vs to suffer for thy name, keepe vs that we may not suffer as euill doers, or busie bodies for medling in things without our calling, so to bring crosses on our selus, but as thine owne childrē for righteousnesse; and

Without whispering:

Assured that God doth all of loue for our good, and will giue a happy issue.

5. To take vp our crosses, not suffering as euill doers, but onely for righteousnesse:

der thy hand we may trie & reforme our waies immediately, without once whispering against thee: knowing y in loue thou so worke st our good in all our trials, and wilt giue vs a happy issue in thy due time.

And if it shall bee thy good pleasure to call vs to suffer for thy name; keepe vs that we may suffer as thine owne children for righteousnes, and then to take vp our crosses with thankfulnes, then

reioicing that thou counteſt vs worthy that honour, looking ſtedfaſtly at our Lord & Sauiour, who hauing firſt troden ỹ way before vs, ſits for euer in glorie at thy right hand. But keepe vs that we neuer do any thing againſt thy reuealed will, to procure therby neuer ſo great a good; ſeeing thou canſt and wilt effect whatſoeuer is beſt without our ſin. That wee may euer truly pray; Thy will bee done in earth, as it is in heauen.

then make vs to take vp our croſſes, with alioyfulneſſe and thankfulneſſe, that thou accounteſt vs worthy that honor, looking ſtedfaſtly at the great reward holden forth vnto vs, in ỹ hand of our Lord & ſauior, who hauing troden that way before vs, is there highly exalted to raigne for euer. But keepe vs that we neuer goe againſt thy reuealed will, whereby thou haſt conuinced our conſciences, vnder pretence either to honour thee, or doe any ſeruice vnto thy Church, or for neuer ſo great a good: ſeeing thou canſt and wilt maintaine thine owne honour, & ſaue thy Church, effecting whatſoeuer is beſt without our ſinne. That we may euer truly

With ioy and thankfulneſſe.

Looking at our Sauiour.

6. That we may neuer do any thing againſt his reuealed will, to obtaine neuer ſo great a good, which we imagine.

truly pray, *Thy will be done in earth, as it is in heauen.*

Giue vs this day our daily bread.] And then (oh deare Father, when thou hast giuen vs such harts thus to seeke thy will; that the world may see the tender care that thou hast for vs, and how thou dost fulfill vnto vs all thy promises, and that we likwise may wholy attend the seeking of thy glory, in the inlargement of thy Kingdome, and doing thy will; vouchsafe vs gratiouslie all things meete for the comfort of this present life: Shew vs thy fatherly loue, prouiding sufficiently for all our necessities in thy due time: Direct vs to vse all the holy means, which thou hast appointed to serue thy di-

To the end that all may see the Lords tender care for vs, and that we may attend the doing of his will.

1. *To pray for the comforts of this life. Watch. pag. 51. lin. 6.*

2. *That hee would shew his fatherly prouidence for necessaries, and to direct vs to the means to serue his prouidence. Watch. pag. 65. lin. 15.*

Giue vs this day &c.] And thou (oh deare Father) when wee are such; that ỹ world may see thy tender care ouer vs, and how thou fulfillest thy promises vnto vs, & that wee may the better attend the seeking of thy glorie and good pleasure; vouchsafe vs the cōforts of this present life. Shew vs thy loue in prouiding for vs in due time. Direct vs to vse all painfulnes and holy wisdom, chiefely

uine

in our particular calling, with all the meanes to ſerue thy prouidence: auoiding whatſoeuer may hinder our comfort, or hurt our eſtate. Graunt vs to hide our ſelues vnder thy watchful protection, knowing that our times are in thy hand, to continue as pleaſeth thee; and to conſider that of our ſelues, we cannot prolong our liues one minute, nor haue any power to get one morſell of bread, vnleſſe thou both

uine prouidence, both painfulneſſe, thrift and godly wiſdome, chiefely in our particular calling; auoyding as warily whatſoeuer may any way indanger vs, make our liues vncomfortable, or hurt our eſtate. Grant vs grace alſo euermore, in all humility to commit our ſelues vnto thy Fatherly protection, not fearing what man can do vnto vs; remembring that our times are in thy hãds, to continue ſo long as it pleaſeth thee; & that likwiſe vnleſſe thou who haſt giuen vs our liues do preſerue them, wee cannot continue one moment. Make vs to know that of our ſelues wee haue no power to get one morſell of bread, vnleſſe thou both

Chiefely in our particular calling, auoiding the contrarie.

3. To commit our ſelues wholly to his protection, depending on him without feare.

4. To know our owne frailtie,

And vnabilitie to get a crummie of bread, or to ſee or vſe the meanes.

To be humbled in the sense of our vnworthines of bread:

And that we are vsurpers of it, & of all other things, vntill they be giuen vs in Christ, hauing lost all in Adam.

5. To get more assurance of our title in Christ.

both shew vs the meanes, and after inable vs to vse the same, and giue a blessing to them. Humble vs in the sense of our vilenesse, that wee are so farre off from deseruing eternal life, that we are not worthy of the least crumme of bread, which thou hast taught vs to beg daily: and grant vs grace to knowe, that when we haue it, wee are but theeues and vsurpers of it, and of whatsoeuer else we possesse, & to make a dreadful account for it, vnlesse thou giue it vs in Iesus Christ; because we hauing lost al through *Adams* transgression, can haue no right vnto it againe, vntill it be restored vnto vs, in our Lord and Sauiour. Vouchsafe therefore to increase our assu-

shew vs the meanes, assist vs to vse thé, & giue a blessing to them. Humble vs here in, that wee are not worthie the least crumme of bread, which we are taught to beg daily: and that wee are but vsurpers of it, and of whatsoeuer else we haue, vnlesse we be in Christ: because wee hauing lost all, can haue no right to anie thing vntill it bee restored vnto vs in him who is Lord of all. Increase our assurance that thou hast giuen him vn-

rance

to vs, ỳ we may haue a true title to whatsoeuer wee enioy. Bleſſe thy good creatures to nourish & comfort vs.

Giue vs contented hearts though wee haue but bread, acknowledging thy fatherlie prouidēce as well in want as plentie, and that thou wilt make euen bread sufficient when other meanes faile.

And if we shal come to haue no more but for the prerance that thou hast giuen vs thy Sonne, who is Lord of all, that in him we may be certaine, that we haue a true title to whatsoeuer we inioy. Giue withall both power and strength, to thy good creatures, to norish and comfort vs.

Bread.] Bestow vpon vs contented harts, with the estate wherein thou setteſt vs, though we haue but bread; & grace to see, and acknowledge thy wise and tender prouidence, aswell in want as pleṫy, being vndoubtedly assured that thou canst, & wilt make bread alone to satisfie vs abundantly, when other meanes faile.

This day.] And if thou shale euer bring vs into that strait, that we shall haue no more but for the

6. For power to the creature to nourish vs.

7. For contentation with our estate. Watch p. 66 lin. 12. And to see the Lords prouidence in bread alone.

And when we haue but for the day, nor any meanes.

present

To be able to caſt our ſelues wholly on the Lord without fainting. Watch. p. 21. lin. 7.

preſent day, nor any meanes of ſuccor in the world; the ſtrengthen vs to giue thee glory, by caſting our ſelus wholy vpon thee, without impatience or fainting; that we may be able euen then, to ſhewe our confidence in thee, & how we liue not by bread onely, but by euery word proceeding out of thy mouth. Certifie our conſciences aforehand, that howſoeuer wicked men, be they neuer ſo rich, may ſtarue with hunger before they die, yet thou wilt neuer let vs thine owne obedient children, and heires of thy Kingdome, to want any thing that ſhall be good for vs; but that thou wilt rather worke extraordinarily, when ordinarie meanes faile, cauſing our

8. To pray for aſſurance that the Lord will neuer let vs want that is good:

But worke extraordinarily:

ſent day, nor any meanes of ſuccour; then ſtrengthen vs to caſt our ſelues vpon thee without fainting, and to ſhew that we liue not by bread onelie, but by thy power & tender care and bleſſing. Certifie our conſciences, that though wicked men may bee hunger-ſtarued, yet thou wilt neuer let any of vs that ſerue thee, being heires of thy kingdome, to wãt any thing that is good for vs, but wilt work extraordinarilie cau-

enemies

ſing our enemies to feede vs, or the fouls to bring vs meate, rather then we ſhall want. Keep vs therfore from carking cares aforehand, for prouiſion for vs or ours, & much more from murmuring, whereby thou art diſhonored & prouoked. Make vs able to ſanctifie thee, vſing only the means for thy protection & prouidéce, cómending our ſelues wholly vnto thee, being certainlie aſſured that thou canſt not faile vs. And enemies to feede vs, if our bretheren forget vs, the very foules to bring vs bread, and the heauens to poure vs downe a bleſſing. And therefore (good Father) let vs alwaies bee reuerétly afraid of diſhonoring, or grieuing thee by carcking cares aforehand, for prouiſion for vs or ours: and much more of murmuring, or impatience in any ſuch trials, whereunto our ſinfull natures are extreamly inclined. Make vs able to ſanctifie thy great name, in vſing onely the meanes for thy protection and prouidence, referring the worke & whole ſucceſſe vnto thy heauenly Maieſtie alone, being certaine that thou wilt doe that, that ſhall be beſt, and

When ordinary meanes faile.

9. To be afraid of diſhonoring the Lord, by carcking cares aforehand, or impatience in trials.

10. When we vſed only the meanes to referre the bleſſing to the Lord.

11. *To haue a holy vſe of all Gods gifts to our ſaluation:*

Neuer abuſing them:

But imploying them to the ends appointed, as firſt and chiefely, to maintaine Gods religion, and relieue his ſeruants:

that thou canſt not faile vs nor forſake vs. And when thou doeſt beſtowe thy gifts vpon vs, giue vs a holy vſe of them; that both they may further our ſaluation; and that wee may ſee thy goodnes in them; and neuer abuſe them to ſatisfie our ſinfull deſires; or puffe vp our proud harts; or make thē our gods, putting our confidence or felicitie in them; but that wee may imploy them to the maintenance of thy religion, with all the holy ends which thou haſt ordained them for: and eſpecially for the reliefe & comfort of our poore brethren, for whō thou haſt taught vs to pray daily as for our ſelues; and to whom thou haſt giuen an intereſt in whē thou doſt beſtow thy gifts vpon vs, make vs to behold thy goodneſſe in them, vſing thē holily, & neuer abuſing them to ſatisfie our luſtes, or to puffe vs vp, or ſet our confidence & loue vpon thē; but that wee may imploy them to maintaine thy worſhip & ſeruice, and performe all holie duties, eſpecially for the reliefe of thy children, for whom we are to praie daily, and to whom thou haſt giuen an intereſt in the vſe of them; the

the vſe of our goods. Giue vs bowels of compaſſion towards the poore and needy, that we may take off euery heauie burden, relieue the oppreſſed, deale our breade to the hungry ſoules, that their backes and bellies may bleſſe vs, and that thou mayeſt remember vs in the day of our aduerſitie, and we lay vp a ſure foundation againſt the time to come: that therin alſo we may ſhewe forth our homage to thy diuine Maieſtie, that we hold all of thy goodneſſe; and declare the loue we beare to thy children for thy ſake, and chiefely to them that moſt excell in thy graces, and ſo the true practiſe of the Cõmunion of Saints, waiting for that ioyfull

Eſay 58.6.7. 8.9.10. 11. &c.

that ſo we may ſhew our thãkfulneſſe to thy heauenly Maieſtie, loue to thy childrẽ and chiefelie the moſt excellent, and therein the true practiſe of thẽ Communion of Saints, wayting for the ioyfull ſen-

So to ſhew our homage to God:

And the communion of Saints:

wayting for the ioyfull sentence.

sentence, *Come yee blessed of my Father, receiue the Kingdome prepared for you, for when I was hungry, you gaue me meate.*

Forgiue vs our trespasses.]

And seeing our sinnes onely do hinder all these things which we haue begged:

And wheras our sinnes onely do hinder our assurance, that we are thy children, and cause vs that we can neither behold thy glory, nor feele the power and happinesse of thy Kingdome; neither yet haue that full securitie for thy fatherly prouidence, and protection from all euill, which otherwise we should find, and do moreouer bring all contrary euils vpon vs, and therefore thou hast taught vs to cry euery day, *forgiue vs our trespasses:* Pardon (good Lord) and remoue all our

tence, *Come ye blessed of my Father, receiue the kingdome prepared for you &c.*

Forgiue vs our trespasses.]

And whereas our sins onely doe hinder, & turne from vs all these blessings which we haue begged and bring innumerable euils vpon vs, insteede of thé, & so make vs most vnhappie, wherupō thou hast taught vs to crie euerie day, forgiue vs our sinnes;

1. To pray for pardon of all our sinnes:

Pardon (good Lord) and remoue all our sinnes,

ſinnes out of thy ſight: And to ỹ end that we may neuer giue thee reſt vntill we haue gotten this aſſurance; teach vs that herein is all true happines, and without it we are moſt miſerable, & without all hope of comfort,

Shew vs alſo the haynouſneſſe of ſinne, declared in the fearefull puniſhment of thy moſt glorious Angels, the excellenteſt of all thy works, whom for one ſinne thou diddeſt throw downe

ſinnes, that keepe away theſe good things from vs. And that we may cry more earneſtly for forgiueneſſe, neuer giuing thee reſt, vntill wee haue attained it; teach vs that heerein alone ſtands all true peace and bleſſednes, when we haue this full aſſurance ſealed in our harts, that our ſinnes are pardoned; and that all they whoſe ſinnes are not remitted, are moſt accurſed and vnhappy. And to this end ſhewe vs (good Father) firſt the hainouſneſſe of ſinne, by making vs to conſider aright thy wrath, declared againſt it from heauen, in the feareſull puniſhment of thy moſt excellent creatures the Angels, whom for that one ſinne, euen becauſe

Becauſe heerein alone ſtands all true happineſſe.

2. To this end to ſee the haynouſnes of ſinne:

In the feareſull puniſhment of the Angels:

they were not cõtent with their eſtate, thou haſt caſt down into hel, to be reſerued inchaines of darknes, vnto the iudgemẽt of the great day; then to be damned to endleſſe torments: & afterwards in our firſt parents, caſt frõ their happy eſtate, for eating ỹ forbidden fruit, & for whoſe ſin alone, all the curſes of this life & that to come, fel not only vpõ thẽſelues but alſo all their poſterity, euen all of vs, being wrapped vnder the ſame condemnatiõ, vntill we be deliuered by Ieſus Chriſt. Open our eies to ſee this thy wrath againſt ſinne yet more fully, not only vpon the wicked in the generall deſtruction of the old world, and in turning the filthy Cities of *Sodome* & vnto hel to be reſerued in chaines of darkeneſſe to the iudgemẽt of the great day. And afterwards in our firſt parents caſt out of their happie eſtate accurſed in themſelues and all their poſteritie, euen al vs, vntill wee obtaine deliuerance by laying hold of our Lord and Sauiour, Make vs able yet more plainely to behold the ſame, not only in the generall deſtruction of the olde world; turning Sodom into *Gomorrah*

Our firſt parents:

The old world.

aſhes; preparing hell for an euerlaſting puniſhment to all vnbeleeuers and impenitent ſinners; but alſo in thy ſeueritie againſt thine owne children, as in cutting off *Moſes* (onelie for that hee did not ſanctifie thee at the waters of ſtrif) that he could not enter into Canaan, after hee had led thy people forty yeers and now brought them to the borders of it.

Gomorrah into aſhes, to remaine as eternal monuments to all poſteritie; & in preparing the lake burning with fire and brimſtone, for an euerlaſting puniſhment to all vnbeleeuers, and impenitent perſons; but euen againſt the ſinnes of thine owne deareſt childrē, as in ỳ heauy puniſhmēt vpon thine own faithful ſeruant *Moſes*, for ſo ſmal a ſin in our account (as not honoring thee before the people, in beleeuing and auouching thy power and truth) that thou didſt cut him off for entring into *Canaan*, which of al earthly things he muſt needes moſt deſire, being the land of promiſe, the type of heauen, and alſo after that he had led the people, fortie

Sodome.

Hell prepared for the wicked:

And in the puniſhment of Gods deareſt ſeruāts: As Moſes:

And Dauid.

yeares towards it. And beſides the puniſhment of *Dauid*, and his houſe for that one ſinne, that thy hand did ſo purſue him and his, all his life long; & ſo thy ſharpe corrections, laid vpon all other thy deareſt ſeruants, regiſtred in thy booke; Lord teach vs yet more rightly to cõceaue the vileneſſe of ſin by this one thing chiefely, that the leaſt ſinne of thine elect, could neuer haue bin ranſommed, but by the vnſpeakeable torments of thine owne beloued Sonne, the Lord of glory, taking our nature to become a ſacrifice to appeaſe thy wrath, and to ſatisfie thy Iuſtice: & how thou didſt poure out vpon him, the full viols of thy wrath, to cauſe him to

And chiefely that vpon our Sauiour himſelfe.

And beſides the heauy puniſhmẽt of *Dauid* and his houſe all his life long, and the fearefull iudgemẽts on many of thine owne faithful ſeruãts. Teach vs to cõceiue aright of the vileneſſe and danger of ſin hereby, that the leaſt ſinne of thine elect could neuer haue bin ranſomed, but by the ſacrifice of thine owne deare Sonne; and how thou diddeſt powre out vpon him the ful viols of thy wrath, to cauſe him to crie, *my God vvhy haſt thou*

ſweate

forſaken mee.

Giue vs a continuall meditation hereof, and of the innumerable euils which euerie ſinne brings on thine owne children, vnleſſe they bee preuented by ſpeedy repentance, eſpecially depriuing vs of all true comfort and power in praier, ſo long as wee remaine therein without repẽtãce, beſides ỹ loſſe of many extraordinary fauours. Shew vs withal how our ſinnes increaſed, beſweate drops of blood, & to cry out; *my God my God, why haſt thou forſaken me.* Giue vs thy children ſome true ſenſe heereof, and withal this grace to keepe a cõtinuall remembrance of the innumerable euils, which euery ſinne brings euen vpon vs, thine owne children in our ſoules or bodies, goods, name or friends, vnleſſe wee preuent them by ſpeedy and vnfained repẽtance; eſpecially how thereby we are left wholly deſtitute of thy protection & prouidence, and deprived of all comfort and power in prayer, ſo long as we remaine therein; and alſo of many extraordinary experiments of thy bounty, which otherwiſe wee ſhould find. Make vs able in

3. To haue ſome ſenſe of the innumerable euils, which each ſinne brings p. 5. l. 22 23. p. 6. 7.

Vpon Gods owne children: Vnleſſe they be preuented, eſpecially depriuing vs of Gods protection and prouidence, and al power in prayer.

4. To bee able to comprehend in some sort the greatnes of our sin, how it is increased by circumstances, being committed against the infinit God: our high calling: All mercies: Meanes: Vowes: After pardon obtained.

in some sort to comprehend the greatnesse of sin, by the infinitnesse of thy glorious Maiestie, against whom each sinne is committed: & how our sinnes are increased heereby also, that they are committed against our high calling to be Christians, and heires of thy Kingdome: with such abundant mercies, both ordinarie and extraordinarie; and so many and strong meanes to restraine vs; besides sundry vowes and couenants renewed, and that after mercy obtained, and pardon formerly sealed, vpon our promise of amendment. Open our blind eies to haue some

ing committed not onely against thy glorious Maiestie, but also against our high calling, and all thine abūdant mercies with so strong means to restrain vs, besides so many vowes and promises of amendment, & that after pardon formerly obtained and sealed vnto vs.

5. To haue some sight of the multitude of our sinnes.

Grant vs some sight also of the multitude of our sins, not onely in breaking thy Com-

then

mandements, in thought, word or deed, but euen in omitting anie part therof, or doing it without all our heart; beſides the ſin of our firſt parents whereof wee are all guiltie; and the corruption of our ſinfull natures whereby wee are ſo infected with ſin, that wee are inclined vnto euil cõtinually; & vnable to thinke anie thing but that which is ſinfull; ſo little moued by thy iudgemẽts or mercies, to make anie right vſe ther-

Being euerie breach of Gods Commandement, in thought: Or in omitting the very leaſt dutie:

then the ſtarres of heauen, ſeeing they are euery breach of thy diuine will, reuealed vnto vs in thy law and Goſpell, and that not only in thought, word or deede, but euen in omitting of any part thereof, or doing it without all our hart, and all our ſtrength; beſides the ſinne of our firſt parents, whereby we are all the children of wrath, and vnder thy curſe; and alſo beſides the corruption of our ſinfull natures receiued from thence; whereupon wee are ſo wholy inclined vnto euill, that all the thoughts of our harts, are onely euill continually; ſo as we cannot of our ſelues ſo much as thinke, much leſſe will any thing but that which is ſinfull; and

Beſides Adams ſin.

The corruption of our nature:

Being wholly carried to euill:

And the hardnes of our hearts.

and hence also the hardneſſe of our harts, that we are ſo little moued, either at the hearing of ſo many iudgements, or the inioying of ſo many mercies, to make any right vſe of them. Vouchſafe vs ſuch a liuely, and continuall ſenſe heereof, together with a feeling of our daily ſlips, wants, frailties, infirmities, imperfections & noiſome luſtes, iſſuing from this filthy puddle of originall corruption in vs, that we may bee wearie of this body of ſinne, groning vnder the bondage of this our corruption, & ſighing to bee deliuered from it. Shewe vs alſo our moſt grieuous ſinnes, not onely of our youth and ignorãce, but thoſe much more which we haue committed,

6. For a continuall feeling of our daily frailties:

Trauelling vnder them, Deſiring to be deliuered.

7. That vve may ſee our moſt grieuous ſinnes, both before our calling and ſince.

of. Giue vs ſuch a liuelie ſenſe hereof, & of our daily frailties, infirmities & noyſome luſtes, flowing from this lothſome ſinke, that in the feeling of this bondage of our corruption, wee may euer ſigh, deſiring to be deliuered therefrom.

Set before our faces alſo the grieuous ſins of our youth, & much more thoſe which

we haue committed ſince our high calling, contrarie to our conſciences, and whereby wee haue diſhonored thee to the reproach of thy Goſpel, griefe of thy ſeruants, or hindering the ſaluation of any ſoule: that by al theſe we beholding the infinitenes of our debt, and our great miſery therby, that we may runne continually to the fountaine of thy Sonnes blood, which is open to all the houſe of Iſrael for ſin & vncleanneſſe, crying, Waſh

mitted, ſince thou haſt called vs by thy grace vnto ſo high a dignitie, & conuinced our conſciences; chiefely our open and ſcandalous ſinnes, whereby wee haue moſt diſhonored thee, cauſing thy Goſpell to bee euill ſpoken of; grieued thy children, or any way hindred the ſaluation of others; that by all theſe we may ſee what debters we are, & how vnable to pay the leaſt part, but to lie in hell for euermore; that we may crie continually with *Dauid, Lord forgiue vs our ſinnes, and blot out all our offences*; waſh vs thorowly, purge and cleanſe vs; thus running euery moment, to the fountaine of thy Sons blood, which is open to all the houſe of Iſrael,

Chiefely our ſcandalous ſinnes.

8. That by all theſe wee may ſee vvhat debters vvee are:

And may be driuen to cry for forgiuenes, and to runne to the fountaine of Chriſts blood.

And yet that we may find comfort in the al-sufficiencie thereof.

Israel, for all sinnes & vncleanesse. And yet withal that we may not be vtterly ouerwhelmed, by the vgly view of the multitud or lothsomenesse of our sinnes, as though they could not bee pardoned, nor we purged from thē; comfort vs in this that thy Sonnes blood is of infinite merit, and all sufficient to wash vs from all our sinnes (though they were the most haynous sinnes, that euer were cōmitted; yea although we had all the sinnes of the world vpon vs) so long as in a true feeling of them, we cā desire to be washed therein. But because wee are all very ready to deceiue our selues, imagining that we are washen, when we remaine still in me thorowlie from my sin, purge and purifie me. And yet that the vgelie view of them may not vtterly dismay vs, as though we could not be purged frō them; comfort vs in the infinite worth & merit of thy Sonnes blood which is al-sufficient to cleanse vs thorowly, although wee had al the sins of the world vpon vs, so long as wee can crie to be washed therin. But yet seing thou admittest none to this fountaine, but on-

9. To the end that we may not bee deceiued in the forgiuenes of our sinnes.

our

ly them that come in true faith, and vnfained repentance for all their ſins, reſoluing to liue a new life, and crying after this fountain:

Make vs able in the ſenſe of our vilenes by nature, and our particular ſins, to mourn bitterly when wee looke at thy Son whō we haue pearced thereby, and ſo to hate ſinne, that we may be afraid of euer defiling our ſelues againe, ſinning againſt that precious blood.

our filthines; ſeeing thou neither calleſt, nor admitſt of any to this fountaine, but them that come in true repentance for all their ſinnes, fully purpoſing amendment; and in a liuely faith in thy ſweete promiſes, deſiring to grow therein; Oh grant vs grace, truely to ſee our particular ſinnes, and the vileneſſe of them, and make vs able in the ſight of them, and the ſenſe of our eſtate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby; and ſo to hate and abhorre them, that being once purged in this Lauer, we may bee euer afraid of defiling our ſelues againe, or of ſinning againſt that pretious blood.

To pray for true repentance and faith, which are the vnſeparable companions of forgiuenes.

And to trie them both by the word, to be sincere. Wat. pag. 2. lin. 8.

And such as haue been vvrought in vs, by the Gospell, and do increase and grovv.

10. That vvee may continually examine & iudge our selues.

11. To pray againe for pardon of the sins of our land.

blood. Helpe vs to trie both our repentance and faith, by the holy rule which thou hast giuen vs in thy law and Gospell, that we may know them to be such, as will abide the triall, and not hypocriticall; and which also haue bin first wrought in vs, by the powerfull preaching of thy Gospell, and doe continually increase and grow: which are the infallible euidences, ỳ they are sound and sincere. Giue vs harts to be daily examining, and iudging our selues that we may escape thy iudgement. We intreate thee also againe for our sinfull Realmes, to pardon all the searefull prouocations thereof, and to be pacified at the instant prayers

Helpe vs to trie our repẽtance & faith to bee such as are sound, & haue beene wrought in vs by the preaching of the Gospel, & do cõtinually increase, which are the certaine euidences thereof.

Grãt vs grace to iudge our selues daily, ỳ we may not be iudged of thee. Remember vs also, we intreate thee againe, for our sinfull Land; though euen the earth bee of

corrupt, & the crie of the ſinnes exceeding great, yet let the cry of vs thy childrē in euery corner preuaile againſt ỹ crie of the ſinnes, that thy mercie may bee magnified in all the world.

As vnto forgiue &c.] And as thou haſt taught vs to pray onely ſo to be forgiue, as we forgiue others; aſſuring vs, that if we do forgiue wee ſhall bee forgiuen, and otherwiſe we ſhall neuer bee forgiuen: Change our malicious and proud hearts, of thy faithfull ſeruants, crying vnto thee in all places by the blood of thy Sonne, which ſpeakes better things then the blood of *Abel*; Let that cry ſtill preuaile againſt the cry of the ſinnes, that thy mercie may bee magnified in all the world.

As we forgiue them that treſpaſſe againſt vs.] And whereas thou (oh holy and gratious Father) haſt taught vs euer to pray to be forgiuen, as we forgiue them that treſpaſſe againſt vs, telling vs plainely that if wee forgiue others for thy cauſe, thou wilt alſo forgiue vs; and contrarily that if we will not forgiue others, we ſhall neuer bee forgiuen: Change (good Lord) the wickednesſe of our ſinfull hearts, which are

As the inſtant prayers of Gods ſeruants by the blood of Chriſt.

Whereas ... we muſt pray to be forgiuen as we forgiue.

1. *To pray againſt all malicioſnes and deſire of reuenge.*

That though we hate the sinnes of the wicked and reioyce in the execution of Gods righteous iudgments on them:

And pray for confounding their euill practises: Yet that we may pray for and seek their salvation.

2. For them that are our enemies on priuate re-

are most strongly bent to malice and reuenge, that howsoeuer wee hate the sins and company of the wicked, and whatsoeuer else is in them, whereby they dishonour thee, or shew themselues to bee thine enemies: and although we also reioyce in the execution of thy righteous iudgements, whereby thou getteſt thy selfe glory vpon the proud enemies of thy Church; and do also pray daily for the confounding of all their wicked practises and deuises; yet Lord graunt vs hearts to seeke the saluation of all sorts, because we know not whether they belong to thine eternall election; and for them that are but our enemies vpō priuate respects, giue

that although we hate ỹ sins and company of the wicked, and reioice in the execution of thy righteous iudgmẽts, and pray daily for the confounding of al the wicked practises and deuises of the enemies of thy Church; that yet wee may seeke the saluation of al sorts: and for them that are our enemies but vpon priuate respects, giue vs grace to pray earnestly for thẽ that they may repent & obtaine mercie.

And that wee may seeke to pacifie them, by offering them full satisfaction, and doing them any good, so far as may stand with their salvation, & the credit of the Gospell; to heape coales vpon their heads, either to gaine them or leaue them more without excuse; and to seale vp to our selues a ful remission of all our sins therby.

vs grace that instead of seeking reuenge, we may pray earnestly for them, that they may see their sins, and haue their hearts changed, and so obtaine pardon for it: And moreouer that we may seeke to pacifie them, by offering them reconciliation or ful satisfaction, doing them good or gratifying them by any kindnesse, so far as may stand with their saluation and credit of thy Gospell, euen when they hunger to feed them, and when they thirst to giue them drinke, to heape coales vpon their heads as thou hast commanded; either to gaine them by our Christian kindnesse, or to leaue them more without excuse; and to seale vp to our selues a most plentiful

pacifie, to pray their sinne may be pardoned:

And that wee may seeke to pacifie them and gaine their loue:

to heape coales on their heades:

And get full assurance of forgiuenesse to our selues.

assurance of a full remissi-
on of all our sins thereby.

*Leade vs not into temp-
tation, but deliuer vs from
euill.*] And seeing (oh ten-
der Father) that our dead-
ly enemie seekes hourely
by his temptations to
draw vs to sin against thy
heauenly Maiestie to dis-
honor thee, making vs his
vassals to do his will, so to
strippe vs vtterly both of
thy protection and prou-
dence, and to cause thee
to leaue vs in his hand,
to bring vpō vs thy wrath
with all the euils follow-
ing vpon sin; whereupon
our Sauiour hath taught
vs to pray alwaies, *Leade
vs not into temptation, but
deliuer vs from euill.* Good
Lord open our eies to see
the danger wherein wee
stand continually, & first

*Seeing Sa-
tan seekes
continuallie
by temptati-
ons to draw
vs to sinne
to prouoke
the Lord a-
gainst vs &
bring some
euill vpon
vs.*

*1. To pray
we may see
the danger
we stand in
each houre.*

*Leade vs not in-
to temptation.*]
And seing our
deadly enemy
seekes hourely to tempt vs
to sin, to dishonour thee,
and become
his vassals, y
thou mightest
leaue vs in
his hand, to
execute his
malice vpon
vs, and bring
vpon vs al the
euils which
follow sinne,
whereupon our
Sauiour hath
taught vs to
pray, *Leade vs
not into temptation:* Open our
eies (good Fa-
ther) to see
our continual
danger; and
for

first for the multitude of damned ſpirits ranging vp and downe as roaring Lions to deuour vs. Teach vs to know that they are able to bring vs to as fearful ſins as euer were committed, & to deſtroy vs vtterlie in a moment with all that wee haue, if thou giue them leaue. Acquaint vs with their ſubtilties in fitting their temptations to our particular natures and diſpoſitions which they know, by dogging vs euer, & taking

For the multitude of damned ſpirits.

for the multitude of thoſe damned ſpirits that range vp and downe day and night with a deadly malice ſeeking to deuour vs. Teach vs to know (oh holy Father) what their power is againſt vs, if thou do not reſtraine it; that they are able to bring vs to as fearefull ſins, as euer they brought any of thy ſeruants vnto, and to deſtroy vs vtterly in a moment both ſoules and bodies, with al ẏ euer thou haſt giuẽ vnto vs, if thou preſerue vs not. Acquaint vs with their deep ſubtilties, both in fitting their temptations to our particular natures and diſpoſitions, to our conditions, callings and occaſions which they know perfectly; alwaies dogging vs at the heeles,

2. For their power to tempt and deſtroy vs in a moment.

3. Becauſe of their ſubtilities: Whereby they knowing our diſpoſitions:

Marke and take all aduantages.

To solicite vs to those sinnes wherein they are most like to preuaile, drawing vs on by degrees, to yeeld first to smaller matters which the world accounts no sinne:

Or not to auoid the occasions of temptation or neglect our calling.

and watching vs, & their meetest opportunities; whereby they take their fittest aduantage to ouercome vs, as against *Eue* and *Dauid*, chiefely by soliciting vs to those sinnes, wherein we haue bin formerly ouertaken, or wherby they haue most preuailed against thy deerest seruants: & that also in drawing vs on by degrees, as first either to yeelde to some smaller matters which the world accounts no sins, but trifles, or too much preciſenes; as *Eue* to eie the forbidden fruit, and to reason with the Serpent about the temptation: or elſe not to auoid the danger and occasions of the temptations, but thrust our selues into them careleſſely without their aduantages to solicite vs to those sinnes, whereby they haue most preuailed against vs formerly, or against other thy seruants; and how they are wont also to draw vs on by degrees, as first to yeelde to some smaller matters which are accounted no sinnes; or to thrust our selues careleſſely or with out warrant into the danger and occasions of temptation, neglecting the calling laid vpon vs, as *Dauid* to lie on his bed

any

in the afternoones insteede of looking to the affaires of his kingdome.

Make vs able to consider how they haue all the baites of the world, both the credit, riches & pleasures thereof, which they euer hold forth vnto vs, if wee will follow their counsel, and otherwise threaten not only the losse of all these, but also of all comforts, with hatred, disgrace and many other euils which wee must suffer for

any warrant, neglecting the calling laid vpon vs; as *Dauid* to lie idlely on his bed in the afternoones insteede of looking to the great affaires of his kingdome. Make vs able yet more fully to conceiue of our perpetuall danger, through their innumerable allurements and baits, to deceiue vs both of the credit and estimation of the world, with the riches and pleasures thereof; which they euer hold forth & proffer vnto vs, if we will follow their perswasions; and otherwise threatning not onely the losse, or at least the hazarding of all these, but more also the hatred, disgrace and reproch of the world, with depriuing vs of all comforts, the losse of our

4. For their innumerable allurements and baytes of this world:

Which they proffer.

5. For their threatnings if we will be so precise as to make conscience of each of Gods Commandements.

goods, with many other euils, which we must bee sure to looke for daily at the hands of malicious men; if we will be so strict as to make conscience of euery one of thy commãdements, so as we will not do the least thing forbidden, nor omit the least dutie commanded vs. And whereas we are ordinarily secure in an ouerweening of our owne strength and abilitie to resist Satan;

6. For the vilenesse of our nature readie to conspire with them.

Shew vs (oh Lord) euen in our hearts, the vilenesse of our corrupt nature, which is euer ready as a bond slaue of Satans, and a traitor against our soules to conspire with him presently to our vtter perdition, and as readie to run after & swallow euery one of his deadly temptatiõs,

And to swallow euerie baite

malicious men, if we will make such a strict conscience of all our waies, to the verie least duty that thou hast cõmanded.

And whereas we are ordinarilie secure in ouerweening of our own strength, Shew vs (oh Lord) the vilenesse of our corrupt natures, which are euer readie to conspire with Satan to our vtter perdition, & to swallow euery baite which he lay-

as

eth for vs, without anie feare of danger; so that wee haue no strength, more then thou reacheſt forth thine hand to helpe vs. Reueale vnto vs also the danger wee stand in fro thy glorious Maiestie, leſt thou ſhouldeſt leaue vs vp vn to the power of the tempter, and our owne corruption, to awake vs from our ſecurity, for our neglect of thy watch, & careleſſe vſing the meanes of grace, or at leaſt for ſtepping thee in not auoiding as euer fiſh the baite: ſo as we haue no ſtrength in the world to help our ſelues, but all againſt our ſelues, more then that thou graciouſly reacheſt foorth thine hand vnto vs, ſtrengthening & deliuering vs. And heerein we pray thee alſo to reueale vnto vs that great danger which wee ſtand in continually from thy glorious Maieſtie, ſeeing wee haue no warrant of protection, or any aide from thee (but rather iuſt cauſe of feare that thou ſhouldeſt giue vs vp wholly into the power of the tempter, and our own corruption) longer then that we make cõſcience to obſerue thy watch, walking carefully in euery one of thy Commandements, vſing diligently

Without all ſtrength to reſiſt.

7. For Gods diſpleaſure, to leaue vs in their power for our ſecurity.

gently euery meanes of grace, & auoiding as warilie each least occasion of temptation. And moreouer seeing the subtill tẽpter in all his temptations, vseth all his cunning to hide all this danger with the vglines of sin, and the misery that he knoweth it will bring vpon vs; shewing onely the faire side of it, as the safetie, credit, pleasure or gaine which we shall get by it, and also vseth the fittest instrumẽts to perswade vs hereunto; as the counsell or example of the wisest, learnedst, or wealthiest & of chiefest reputation, & sometimes of those who haue a name for godlines, so changing himselfe into an Angel of light, and neuer comming like himselfe, (vnlesse to

2. Per Sathans cunning in hiding all this danger, and the vglinesse of sinne:

Shewing onely the faire side of it what we shal get by it, and vsing the fittest instruments to effect his purpose:

Neuer cõming like himselfe to tempt,

each occasion of temptatiõ.

And seing the tempter in all his temptations, hideth the danger & vglines of sin, shewing only the faire side of it, that is, the good that wee shall get thereby, and chuseth the subtilleſt and fitteſt instrumẽts to serue his purpose, as the counsel or example of men of chiefeſt reputatiõ, sometimes chãging himselfe into an Angel of light, neuer comming like himselfe, whereby hee de-

driue

ceiues all the world, and ofe preuailes with vs thine owne children, at leaſt to preſume to ſinne, becauſe thou art ſo mercifull;

Good Father ſet before vs a cõtinual view hereof, and of the ſundry euils which by euery ſin wee hale vpõ our heads; eſpecially the wound of conſcience which will certainely come on vs vnleſſe it be preuented, & which none can beare. Make vs to know that howſoe-

driue poore ſoules into vtter diſpaire) whereby he not onely deceiues the world, but euen vs thy children, either to make vs to thinke ſin to bee no ſin, or at leaſt to preſume to ſin; becauſe thou art ſo mercifull, or for that thou doeſt not puniſh preſently. Cauſe vs (good Father) to keepe a continuall and freſh remembrance hereof, and withal of that fearfull miſery which we hale vpon our heads by euerie ſin; eſpecially the wound of conſcience, which no creature was euer able to beare, and which will certainly come vpon vs, vnleſſe it bee preuented by ſpeedie repentance. And howſoeuer the reprobate and the vngodly may wallow in their filthines, and

Whereby he deceiues all the world:

And oft times Gods owne children, making ſinne to ſeeme no ſin.

2. To pray we may haue a continuall remembrance of the ſeuerall miſeries of each ſinne. Wiſd. 5. 6. 7. Chiefely the wounds of conſcience which none can beare: and which will come vnleſſe it bee preuented:

That although wicked men escape here, who are reserued for hell, the Lord yet will not suffer vs so.

and yet seeme to be more free from punishment the any other, because thou reseruest them for hel, and therefore fattest them for the day of slaughter: yet make vs to know that thou wilt not let any of vs thy children (who haue specially giuen vp our names to thee, to make a more sincere profession of thy Gospell) to commit the very least sin, but that thou wilt surely make vs feel the smart of it, vnlesse we preuent it presently by vnfained repentance: and that thou wilt doe openly when our sins are hainous or to the offece of others; because thou wilt neither be dishonored by vs, nor let vs be condemned with the world: but wilt surely correct vs to let all the

Especially when our sinnes are scandalous.

Because he will not be dishonored by vs, nor let vs be damned.

uer reprobats may wallow in their filth, and scape vnpunished here, being reserued for hell, and fatted for destruction: yet thou wilt not suffer any of vs thy childrē; who haue begunne to make a profession of theé according to thy word, to commit the very least sin, but wilt make vs feele the smart of it, vnlesse wee preuēt thee speedily by repentance, because thou wilt not bee dishonored by vs, nor haue vs condemned with

wicked

the world; & that the wicked may ſee thy hatred againſt ſin, and what plagues remaine for theſelues for euermore. Yea (oh holie Father) let vs feare alwaies leſt thou ſhouldeſt leaue vs neuer ſo little, & ſuſpect all our waies, in as much as Satan more maliceth vs, thé any other of the world, and therefore ſeeks hourely to prouoke thee to leaue vs in his hand, and for that our ſins will cauſe mo to blaſpheme, hardening thé wicked ſee with what a perfect hatred thou hateſt all ſinne, when thou doeſt puniſh it ſo ſeuerely in thine owne children, and what plagues remaine for them eternally. Yea (oh gratious Father) make vs to feare alway, leſt thou ſhouldeſt leaue vs neuer ſo little; and ſo ſuſpect al our waies, in as much as Satan carries a more deadly hatred againſt vs, who are eſcaped from his tyrannie, then againſt any other people of the world; and therfore ſeekes euery houre to prouoke thee againſt vs, to leaue vs in his hand, and alſo becauſe he knowes that our ſinnes will more cauſe thy glorious name to bee blaſphemed, and harden moe to vtter perdition, than the ſins

And that the wicked may ſee his hatred againſt ſinne, and vvhat remaines for thē for euer.

3. To pray vve may feare alvvays leſt God ſhould leaue vs neuer ſo little, becauſe of Satans moſt deadlie malice againſt vs vvho are eſcaped fro him: To prouoke the Lord againſt vs: And for that our ſinnes vvill more diſhonour him, and harden moe to perdition then of anie other

Whence so few haue escaped to the end.

Without some grieuous foiles.

4. To learne to watch and pray as the remedie against all temptations:

And to be throughly acquainted with his sinnes

sins of any other; whereupon very few of thy worthiest seruants through his continuall dogging them, haue escaped to the end of their liues without some grieuous foiles and wounds, the scarres whereof they haue carried with them to their graues, to the blemishing their profession, & wounding their consciences, with the griefe and shame of the godly, and insulting of the wicked. And therefore as thou hast taught vs this as the remedie against euery assault of the enemie, to watch and pray that we enter not into temptation; so make vs alwaies able to obserue this thy watch which thou hast set before vs, and to learne to bee better ac-

to perdition, than the sins of any other: whereupon verie few of thy worthiest seruants haue escaped to the end, without some grieuous wounds, the scarres wherof they haue carried to their graues, to the blemishing their profession, the griefe of themselues and all the godlie. And therfore as thou hast giuen vs this only remedie to watch and pray that wee enter not into temptation, so make vs able to keepe this thy

quainted

watch, and by it to bee better acquainted with our selues, & our particular infirmities, that wee may alwaies weare the compleat armour, chiefly the shield of faith, & thy Word euer in readinesse against each temptation, which will put Satã to flight; that being strẽgthned by thy Spirit, we may stand fast in the euill day, & get the cõquest without anie grieuous wounds, to thy greater glorie, & our owne greater honor in the

quainted with our owne selues and our estates, knowing our particular infirmities, and wherein we are weak, that we may put on daily the compleate armour, chiefelie the shield of faith, and brestplate of righteousnes to saue vs from his fierie darts, and withall to haue thy holy Word euer in readinesse against euery temptation, which is the sword of thy Spirit, able vtterly to vanquish him, and put him to flight, that being strẽgthened by thy holy Spirit, obtained by cõtinuing in instant prayer, wee may bee able to stand fast in the euill day, and so finish our course, vntill we haue gotten the finall conquest, without any grieuous wounds or foile;

And weaknesses.

To put on the compleat armour, chiefly the shield of faith: And to haue the word euer in readinesse: That strengthned by the spirit and continuing in prayer we may stand fast: And preserue our selues without any grieuous wound, vntill we haue gotten the finall conquest.

foile; to thine euerlasting glorie, & our own greater triumph and honor in the heauens. We do not pray that wee should not bee tempted at all; for thou hast taught vs to account it exceeding ioy, when we fall into diuers temptations, knowing the good that comes thereby; but that we may indure temptation, fighting valiantly and ouercomming, that when we are tried we may haue the crowne of glorie set vpon our heads.

For thine is the kingdom, power and glorie, for euer and euer: Amen.] We haue been bold (oh gratious Father) to beg all these things from thy heauenly Maiestie, because all kingdome, power and glorie belong onely to thee; acknowledging

5. *That we pray not against all temptation.*

But onelie that in them we may ouercome: So to receiue the crowne of glorie in the ende.

We haue begged all from the Lord.

1. *Because all kingdom, power and glorie are his, and we haue receiued all from him.*

heauens. Wee do not pray against temptations altogether, knowing the profit that wee reape thereby; but that wee may indure fighting valiantly and conquering, vntill thou set the crowne vpon our heads.

For thine is the &c.] We haue been bold to beg all these things of thee (oh holy Father) because all kingdome, power & glorie are onelie thine; acknowledging

knowledging that we haue receiued all from thy heauenly bounty; and being aſſured th thou wilt grãt vs all theſe things for thy Sonnes ſake, and whatſoeuer elſe is good for vs, ſo far as ſhall bee for thine owne glorie, ſeeing thou art abſolute Lord & King in heauẽ and in earth, and doeſt diſpoſe, guide and ouerrule all things, as ſhal make moſt for thine owne glorie, and the greateſt good of vs thine obedi-

knowledging that whatſoeuer good things wee enioy, wee haue receiued them all from thy rich and fatherly bountie; and being certainely aſſured that as thou haſt bidden vs to pray thus, ſo thou wilt graunt vs all theſe things which wee haue begged in thy Sonnes name, and whatſoeuer elſe is good for vs, euen aboue all that wee are able to aske; ſo farre as ſhall bee for thine owne glorie (ſeeing thou art abſolute Lord and King in heauen and in earth, and doeſt by thy mightie power and wiſedome diſpoſe and guide all things, ouerruling the verie counſels and rage of all wicked men and diuels, as ſhall make

2. *Becauſe he will graunt vs all good things, about all that wee can aske:*

So farre as ſhall be for his glory and our good:

Seeing he guideth and ouerruleth all things to ſerue heereunto:

And hath assured vs that asking in faith, wee shall haue;

That wee may set foorth the glorie and happines of his kingdom:

Wherevnto wee binde our selues, and to liue as his subiects all our daies:

And so returne all praise and thanks, saying, Amen.

most for thine owne glorie and the greatest good of vs thine owne obedient subiects and children) and hast assured vs that asking thus in faith, wee shall receiue; That wee may set foorth by good experience the glorie of thy dominion and power, with the happinesse of thy Kingdome, to all succeeding ages; to which wee doe hereby binde our selues all the dayes of our life, and to liue as the loyall subiects of this thy Kingdome, to thine euerlasting glorie; and so returne all possible thankes, praise and dominion to thy heauenlie Maiestie, saying euer, Amen. Bee it so (oh LORD holie and true) as wee doe

ent subiects and children.

That we may set foorth the glorie of thy dominio, and happinesse of thy kingdom, liuing as thy loyal subiects, to which wee hereby binde our selues for euer; and so returne all possible thaks and praise to thy heauenly Maiestie, saying euer, Amē.

Be it so (oh Lord holy & true) as wee fullie

fully beleeue it ſhall bee. Euen ſo Amen; Come Lord Ieſus, come quicklie.

ſullie beleeue that it ſhall bee. Euen ſo Amen. Amen, Come Lord Ieſus, Come quicklie.

Euen ſo Lord Ieſus.

FINIS.